1084. P. 33

THE BURNING-BUSH NOT CONSVMED.

Wherein, either under all deepe ſenſe of Wrath, or hardneſſe of Heart, one may judge, whether he be the Childe of God, or not, &c.

Chiefly receiving full ſatisfaction, concerning the ſinne againſt the Holy Ghoſt.

Peruſed by *I. D.* and divers other Divines.

1 THES. 5.9.
For God hath not appointed us to wrath, &c.

LONDON,
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LONDON.

To the right Worſhipfull, Mr. *William Tothil*, and Mr. *Francis Drake*, Eſquiers, Iuſtices of the Peace, &c. And to the no leſſe religious and vertuous Gentlewomen, Mr. *Katherine Tothil*, and Mr. *Ioane Drake*, their Wives, the increaſe and perpetuity of all happineſſe, &c.

Right Worſhipfull:

AS *my wandring thoughts were muſing which way I might beſt acknowledge with*

perpetuall thankes, that duty which my best love oweth unto you many undeserved by-past kindnesses, this little Booke then ready for the Presse) did step forth, proffering so to accomplish my desire, as that nothing (save timelesse time in the generall dissolution) should bee able quite to blot out and deface the memory of this my wish: which since

ſince it hath now [illegible] *faithfully performed, I beſeech you to accept thereof: that like unto* Philips *little boy, it may put you in minde, not onely that there is a terrible endleſſe wrath prepared for wilfull, finall, impenitent ſinners: but alſo that (if need be) it may helpe you how to ſhunne the ſame.*

Gladly it would haue ſingled forth ſome

e of you, but that the ſtrict bonds both of Na ure and Grace, which in loue hath ſo vnited you (as though you had but one ſoule) did ſtrictly forbid the ſame: wiſhing mee rather, that (ſince ſuch a faſt Gordian knot had already tyed your affections) I ſhould likewiſe doe my beſt to vnite you in a piece of paper: Not that thereby I ſhould any thing adde

adde vnto your Happineſſe, (whoſe cup already runneeh ouer with a plentifull meaſure, preſſing downe of all bleſſings) but that thereby I might ſhew, how farre my faint and weake wiſhes extend: that as already vpon earth, God hath built you a ſure houſe vpon a Rocke, ſo alſo that you would endeuour to build your ſelues vpon the Rocke, Chriſt Ie-

sus: that at last, when (at the all-shaking voyce of the Arch-Angell and Trumpet of God, sounding) downe-raining fire with flouds of horrours, blowne with the tempestuous whirlwinde of indignation, shall ouerwhelme the wicked, and seeme to dissolue the whole frame of Nature You, like his Doues) may finde a sure shelter in the

the holes of this Rock, vntill (iudgement finished) with all Saints, you may mount with Him, to possesse for euer those infinite vnspeakable Ioyes, the greatnesse wherof cannot be knowne, vntill possessed.

Yours in dutie, much

and ever bound,

I. HART.

D:
R

To all those who either (for the present) Thunder-beaten with *the terror of the* Wrath of God, mourne in secret, *under any sense of the same*, or feele hardnes of heart: much Peace, Comfort, Softnesse, and speedy deliverance.

Deare soules,

THough I know assuredly that the ploddingthoghts of both sorts of you, to whō I now write, useth for the most part to be

be rapt up; the one with the imagination of wraths all overturning deluge which you feare, presently to participate you (as I thinke) in the eternall never-dying fornace of all-devouring flames: the other, with seeming substantiall thoughts (grounded upon former and present stony impenitent effects) imagining your selues to be as sure of reprobation, as though already (assured by some Angell of the Decree) *Cains* marke hath sealed you on the forehead as sheepe to the slaughter: which now so transporteth your hopelesse soules beyond all limits of moderation, that you can lend your

your eares to heare no voice, which ſoundeth not of Deſperation, becauſe either you thinke it too late, or in vain to uſe the means: or that wraths over-preſſing load ſo keepeth you down in the flouds of ſorrows, that you are not able to look up.

Yet could I not chuſe but ſend unto your view this little *Treatiſe*, which (by Gods providence coming into my hands) onely for your ſakes, did now ſee the light: wiſhing that though (of all others) I was leaſt able to comfort you; yet that therein you might finde a word in due time; which I know you ſhall, if you banish Carnall reaſon, Senſe, Curioſity in prying

prying into Gods Decree before you use the means; and that fast rooted naturall Popery of the soule, which ever desireth to finde somewhat in nature, some sense, some feeling, some goodnesse, wherewith to be worthy in some sort, to lay hold of Christ.

I should exceed the limits of a short Epistle (if I were able) to reckon up the free Proclamations of the Booke of God; in all which Christ in the Act of apprehending him, tyeth you unto no condition, but freely to take and lay hold: It may be, you will object, that he calleth onely the weary and laden, and so you say you are not: but to leave that question, whether

ther you are laden or not: and who must be Iudge (since for the most part in temptation you belie your selues) who knoweth not that Christ in that place rather incourageth such to come, thā precisely sheweth, that onely those who feele such a burden, must and can come & lay hold. O that you were not thus injurious to the peace of your souls, so much to relye upon sense and feeling, so much debasing the strength and glory of faith, which many times without sense (and beyond all reason) apprehendeth Christ: thus offering violence unto his kingdome: who thus apprehended, there followeth the spirit of

of mourning and compaſſion, feeling and other graces.

I wonder if the Devill can once faſten this temptation upon you, that you muſt have ſuch and ſuch a meaſure of faith, feeling and repentance, to lay hold of Chriſt, what meaſure his unmeaſurable ſubtilty will be contented with. Sure I am, if he may be umpire, you may be diſſolved in teares & deſpaire before hee ſay ho. Your ſtrongeſt let in laying hold of Chriſt as may be ſeene by moſt of all your objections) ariſeth from your prying into the decree of God, to be aſſured of your election, which becauſe you cannot finde

(judg-

(judging of your selue ac cording to your former actions, and thinking God like unto you) you conclude all is in vaine, you know you are reprobates, there is no hope: so entertaining al threatnings, and rejecting the Promises. Of which pretended knowledge, if you should be examined by God, as *Adam* was, whence thus you know your selues to bee naked reprobates; I imagine your answer, with his, must needs be, that Satan hath deceived and deluded you so to thinke.

And indeed the truth is, that the most part of you, looke too much at the Decree of God; your measure of sense and feeling, desiring

ring the assurance of salvation, as it were, at your first entry into Christianity: which is the glorious price and Crowne, waiting for you at the end of the race; if you so runne that you may obtaine.

I know you would thinke him an unreasonable Souldier who should desire to be a Colonel or a Generall the first yeare, which is not obtained without long service, great valour, much watching, waiting, and often hazard of life: And that your servant would much displease you, in demanding his yeares wages before he had done a weeks worke. Iust so is your case, when at first you would be assured

red of your Election and ſalvation, before you have done a quarter or halfe your worke; (nay ſometimes ſcarce begun the ſame) chiefly when you refuſe the way of life, which is to walke in the means, whereby onely we attaine the aſſurance of ſalvation.

It may be you think me a mutable Comforter, thus rather to croſſe you, than powre balme into your wounds, or bewaile your hardneſſe of heart: but would to God you were not more injurious than I, in robbing your ſelues of the ſtrong Tower of your ſalvation; I meane of the way to lay hold on Chriſt for your life: For indeed

indeed so doe I pitty all of you, that if my soule were able, and could dissolve it selfe in teares for you, your sorrowes would have an end: since I know such and so great is the insupportable terrour of Gods wrath, chiefly, if he (leading the maine battell of his forces) fight against you, as *Jeremy* speaketh, in anger, in wrath, and in great indignation, that there is no creature but must sinke under the same; but it is the conclusions some of you draw from thence, which I ayme at, and would willingly cut downe by the root, *viz.* I feele no faith, therefore I have none: I never had faith, therefore I shall never

ver have any: My former actions have beene hypocriticall, therefore I am damned: my Feeling is loſt, therefore I ſhall never have it againe: I never had feeling or ſenſe of Gods love, therefore I ſhall never have any: God is angry, therefore he will never be appeaſed: The Sunne ſhineth not, therefore it will never ſhine: It is night, therefore it will never be day: The heart was never moved, therefore it ſhall, and never can be moved: I have thus and thus long heard the Word, and it hath not renued nor moved me no more than a ſtone; therefore it ſhall and cannot, for ſuch a heart is immoveable:

able: I am dead in ſinne, therefore I can never be alive: God is gone, therefore he will never come againe: The meanes harden me more and more, therfore I will never heare no more: I cannot bring my heart in temper to joyne with my voyce in prayer; therefore it is vaine to bring words unto God, offering outward ſubmiſſive obedience: I cannot pay one ten thouſand pounds which I owe him, therefore I will pay him never a penny: I cannot doe all I ſhould, therefore I will doe nothing: God never loved me, therfore he will never love me: I cannot repent, nor ever could, therefore I neither

neither can nor ſhall: God in the terrour of wrath appeareth my enemy, therefore he will never have mercy, &c. with a number the like abſurdities, the very naming wherof, may be more than confutation ſufficient to any reaſonable creature not infected with the like folly.

But ſpeake now (though I grant unto you all your grounds, many of which for the moſt part are falſe lyes.) Why may not you hope to eſcape as well as others before you? Who deilvered *David, Iob, Ioſeph, Moſes, Daniel, &c.* from dangers, terrours of ſoule, the divell, impriſonment, drowning and Lyons denne? but you ſay, that

that you are in the fornace of his wrath. And why (with the three children) may you not be delivered from this fiery fornace? God is the ſame ſtill who (as the Prophet ſpeaketh) even in wrath remembers mercy: therefore why may not your Buſh burne, or at leaſt ſeeme to burne with fire, yet not be conſumed, ſince his mercies are over al his works? he only knowing what he hath decreed. And you who are (for the preſent bound) up in the hardneſſe of heart, in the name of God I beſeech you, let never this voyce of deſperation come from you againe: (All is in vain, there remaineth no hope:) What, is it poſſible, No hope?

hope? Is God in Heaven, who is wonderfull in all his works, and doth abundantly above all that wee are able to think or speak? and so long dare any little Worme or piece of clay (a little mroat) nay, not so much, in regard of him, who is al in all, to say there is no hope? Ho! there remayneth alwayes hope so long as wee breathe. For you know (as the Apostle speaketh) Hope that is seen is no hope: For how can a man hope for that which hee seeth? so that hope above hope, is hope indeed. O hope stil to speed as wel as any hard hearted who ever were called, as al have been before calling. When then after effectual calling,

you looke upon *Davids* ſecure ſleep, and *Salomons* ſtrange hard-hearted declining from the wayes of God, with the wonderful and hard-hearted impiety of *Manaſſeth* before calling; and the exceeding mercies of God unto thē: and divers in our age, with the good Thiefe) called home at the laſt houre: O learn to have a good conceit of God. It was, you know, the firſt thing that encouraged the prodigall ſonne to come home unto his father, becauſe hee had a good conceit of him. Therefore thinke you with him the heavenly Father hath received ſuch and ſuch exceeding ſinners into mercy: though

I have run riot, & ſtrayed, yet have I not gone ſo far as they, or if I have, yet I wil ſubmit my ſelfe unto him, it may be, hee will alſo be mercifull unto mee. But what ſhall I ſay? It is God who muſt perſwade *Iaphet* to dwell in the Tents of *Sem.* It is he who muſt caſt downe, perſwade, inlighten, draw, inſtruct, teach, convert, and inlarge our hearts, that we may be lifted up, conſent, ſee, come, underſtand, be taught, converted, and run the wayes of his Commandements; which that hee would haſten in his own good time to do, my faint, few, cold & weak petitiõs ſhal ever (to my power) beg for you.

Onely now (for conclu-

sion my earnest request unto you is, that since it is the custome of most of you either in reading the Scriptures, or any other good Book) to read untill you find somewhat (in your judgement) against you, and then close the Booke suddenly, as though nothing there did belong unto you; that you would not so use this little ensuing Treatise: but rather before you censure, to read it quite through: rejecting whatsoever herein you find contrary either to the *Word*, or experience of the faithfull: which if you shal do, you shall bind me more than ever to remaine,

Yours in the All-sufficient, not-changing, wonderfull,
EMANUEL. I. H.

A Discoverie of the child of GOD, under all sense of *Gods most terrible seeming anger.*

Scholler.

I Rejoyce Sir, now at length in so good a time to meet with you, whom I have of a long season so earnestly desired to con-

ferre with: because of some doubts which doe much disquiet me.

Minist. So doe I also rejoyce Sir, to see mine old Friend; wishing that it would please *God* of his infinite mercy to make me an unworthy instrument of any comfort to you, or any of his Children.

Schol. *What speake you? Comfort Sir? I am so farre from being troubled, that I doubt of the foundation of Religion: and whether there be any need of Comfort, or any thing to be troubled for.*

Psal 14 1. *Minist.* This is most strange, that any reasonable creature should doubt of that which the whole World hath universally taken

ken as granted: what mean you in so saying, that you doubt of the Foundation of all?

Schol. *The Truth is, my tortured Soule is much perplexed, whether there be a God or not?*

Min. Whence ariseth this Temptation?

Schol. *First, from great and strong perswasions, that there is none. Next, in that I see most part of the World to live as though there were neither Heaven nor Hell. Lastly, in that I see such a strange seeming confusion, the good being oppressed, and the wicked scaping unpunished.*

Isa. 28 15. Isa. 59. 15. Psal. 73. 12, 13, 14.

1. Cor. 2. 14.

Min. The strength of Tentation, and carnall reason, (which I perceive to

be the ground of all you alledge) can be no sufficiēt reasons to proove such dreames. And wheras you say, the wicked in this Life escape for the most part un punished: It rather proves (as the Scripture speaketh) that (like fatted Oxen) they are reserved to the day of slaughter & wrath. Yet, imagine your false foolish reasons were true. What is this then which so troubles you? why complain you? why do you not then live in peace, if there be no Deity?

Iob 15. &c
Iob 20. 5, 6
Iob 21. &c. 30.

Schol. *I cannot, for I feele within me, perpetuall terrours and vexations, which bereave mee of all manner of rest: yea, sometimes thoughts, that I am de-*

deceived; that my Atheisticall opinions are damnable: That there is certainly somwhat I know not what) both to be loved, honoured, and feared.

Min. Then strive against your Temptations. Rom. 1 4.

Schol. *I am not able.* 2. Cor. 3. 5 John 5 44. John 15. 5.

Min. Did not your Parents train you up in the foundation & knowledge of Religion?

Schol. *They did, at which time, me thought, I abounded in knowledge, faith, love, practice of all graces, thinking every thing to be plaine and easie. But now (like a ship, which hath bin a long time tossed on the Seas without all sight of Land) I doubt whether there be any such things I*

formerly imagined: all my former feelings, faith, repentance, love (in my ſenſe) are gone: In place whereof I remayne full of all manner of doubtings, with which, though I be not ſtruck with any extraordinary terrour, yet have I extreme diſcontentments, not rejoycing in any thing.

Miniſt. Certainly there muſt be ſome cauſes of your diſcontentment: you muſt baniſh doubtings, & carnall reaſon: beleeve in God, and you ſhall finde eaſe.

Schol. *If there be a God, this is my infidelity, that I cannot beleeve in him, and then is my eſtate a great deale more fearefull in this, that all my actions have bin hy-*

hypocritical: that now I find my selfe to be given over to a hard heart, with a reprobate sense, joyned with an impossibility to fight or strive for grace, or (which is more feareſull) to have no desire to strive for the same. Rom. 1, 28 2. Cor. 3. 5

Min. Before wee passe any further, let us lay this infallible foundation; that most certainly there is a *God.* Ps 58. 11.

Schol. *My infidelity and doubting is such, that I shal never be fully of your mind, unlesse by reason I be convinced of the same.*

Minist. There must be no disputing against received Grounds and Principles: chiefly against this, the ground of all. Heb. 11. 6.

Schol.

Schol. *Yet, as you remember, I beseech you shew me some reasons, proving a Deity, or that there is a God.*

Minist. Nature it selfe fully proveth the same.

1. From the Creation; For if the World be without Beginning, so is it also without Ending, and so it and all therein is *God*, having made it selfe, which were most absurd to think: but since it shall have an ending (all the creatures therof tending to corruption) hence it followeth, that it must needs have a Beginning, the Creatour whereof is *God.*

Gen. 1. 1. Psal. 1. 24.

2. The excellencie of all the Creatures shew the same: so infinite in formes

shapes,

shapes, colours, and divers dispositions: chiefly the supernaturall spirit of man, not satiate with any thing in Nature.

3. Man himselfe sheweth that there is a *God*, for one man leadeth us to another untill by degrees wee come up to the first. Here I aske, where hee had his beginning? Eternall hee was not, which his miserable nature so subject to alteration and change well sheweth, chiefly his Dissolution (Eternity, and Change, like light and darkenesse, being so directly contrary.) If it be said, this change came by his fall; then, I aske, whence he fell? So still, all we can think, it must lead us unto

God

God the Creatour of all.

4. The well ordered government in the world: things inferiour ſerving ſtill things ſuperiour; untill all things joyn in mans ſervice, ſhew that there is alſo ſome ſupreme Power, unto which he muſt obey.

5. The harmony of contrary Elements, whereof all bodies do conſiſt, ſo far from deſtroying one another, that they preſerve all and agree, proveth a ſuperiour cauſing power.

6. The naturall inſtinct of all Nations, (rather adoring ſtocks, ſtones, and beaſts, than no Deity at all) proveth the ſame.

7. The Conſcience of all, being as it were a Law againſt us, in giving both re-

teſtimony and judgement, is a moſt ſtrong proofe: For it teſtifieth neither to men nor Angels: neither feareth them. Therefore it muſt be *God* himſelfe.

Further, would not our reaſon tell us by and by, if wee were in ſome faire built ruinous Country or Citie, that there had ſome people dwelt: that ſome hands had built the ſame? So may wee ſay of this World, when we ſee it ſo repleniſhed with ſo many goodly Creatures, that ſome great power did make the ſame, and that muſt needs be God. Moreover, the place of God, prooveth that there is a God: For (as one ſaith) *Every place is in regard of ſome-*

somewhat contained in the place. So the earth is full of Wormes, and such like things; the Sea containeth Fishes; faire Houses contain Men and Women; Hell, it is the place for Devils; Heaven likewise must not be empty, it being the goodliest of all the rest; when wee looke upon the same wee must needs say, that there dwels the Lord of the Country, there dwels God himselfe. Lastly (but it were too tedious) I might adde how abundantly the Scriptures shew the same: as also the event of things contrary to reason: Miracles, Prophecyings, continuall mercies of fruitfull seasons, &c. which *Paul* mentioneth:

pu-

punishments in this life, with strange judgements on divers wicked men, as *Herod*, &c. with the wonderfull power of the spirit in the experience of the faithfull. Further (as one observes) that no Volume hath ever been written directly in confutation of the same.

Schol. *My minde is no lesse perplexed concerning the authority of the Scriptures, whether they be the Word of God or not?*

Minist. The insufficiency of these doubts may soon be shewed unto you. Because, admit once that there is a *God*: then of necessity it will follow that he is King of Kings; & that as subordinate temporary Princes

Princes have Lawes and Statutes, whereby they rule their States: so must needs the Supreame *Lord* of all; much more have Lawes and Statutes, whereby to governe the whole World. And these must needs be the holy Scriptures.

Schol. *Perswasions are no proofs, therefore shew unto me how I may rest assured that the Scriptures are the Word of God.*

Minist. There be many reasons to prove; yet none are powerful to perswade, unlesse God joyn with the same, by the effectuall working of his blessed Spirit.

Schol. *So farre as you can remember, I intreat you*

you give mee satisfaction.

Minist. The Antiquitie, Harmony, Consent, Sincerritie, Miracles, and Martyrs, Testimonie of the the Scriptures, might be sufficient proofs to satisfie any indifferent person: But if unto them we adde.

1. That great generall inward change, which suddenly it makes in men, when but some plain Sentences thereof are dropt into their hearts, filling them with horrours, so that when the heart is thus wounded, noother medicine can comfort or cure the same, save the same *Word*, when all mens Eloquence will not serve the turne. Ps. 119. 63, 101, 103. Ps. 107. 20. Ps 119. 50. Ier. 23. 29. 2. Cor. 10, 4 Heb. 4. 12

2. That great power it hath

Pſ.19.7,8. hath to caſt downe all the ſtrong holds of ſin and Satan, when they joyne for deſtruction of the ſoule.

3. That humble and rich povertie thereof, that in a ſober, yet lofty ſtile, it farre ſurpaſſeth (in excellency of Eloquence) all the beſt Orators of the world, containing therein the Foundation of all Sciences; We may reſt fully aſſured thereof. Further, our own doubtings (when Sathan and our own corruptions would perſwade us, that it is not Scripture) ſtrongly proove the truth therof: for Sathan is a lyer, and the father of lyes: therfore, if it were forged, hee would contend for maintenance therof. As alſo we

Iohn 8.44.

may

may see those who most study & practice the same, most holy and wise. Contrarily, the others most prophane. It were tedious to reckon up all, how miraculously it hath ever bin preserved in all Ages: how truly all the Prophecies have been, and are accomplished, both in the rejected wandering of the *Iewes*, the calling of the *Gentiles*, Incarnation of *Christ*, comming of Antichrist, &c. How though it were written many hundred yeares ago, it meeteth with all new sins. How powerfully being alledged in Prayer, it wrastleth with *God*, offereth violence to the Kingdome, quieteth the soule, keepeth off judgments,

Psal. 119. 99.
Pro. 1. 23, 24, 25, &c.
Deut. 28, 64, 65, 67, 67.
Isay 49. 6.
Isay 7 and 11. and 53
2 Thess. 7. 8, &c.
Mat. 11. 13
Ezek. 36. 26.

Ier. 31 40. ments, and obtaineth mercies, &c. How of all other Writings, this onely is written in the heart: so that at the houre of death, when other knowledge (wholly, or in great part) vanisheth; this is most fresh in our memories, both for our own comfort, and the instruction of others, as in *Iacob*, *David*, &c. So that most certainly, the *Word* is not from men, (for our Nature is contrary to it) nor from Sathan, (seeing he raiseth up his instruments against it) therefore from *GOD* himselfe.

Gen. 48 3. 1 King. 2. 2, 3, &c.

Ioh 4. 24. Rom. 1. 20. Ps. 139. 6.

Schol. *What is God?*

Isay 66. 1. Gen. 15. 1. Levi. 19. 2 Deu 6. 4 Mat 28. 19

Minist. *God* is a Spirit, Eternall, Infinite, Omnipotent, most Holy, one in

Es

Essencè, but three in Persons; the Father, Sonne, & Holy Ghost.

Schol. *What is the Essence of God?*

Minist. The Nature of *God*, wherby indeed, God is, and doth consist.

Schol. *What is chiefly to be considered in the nature of God?*

Gal. 4. 12. Exod. 3. 14 Revel. 1. 8.

Minist. The Attributes of *God.*

Schol. *What Properties are chiefly to be considered in the Nature of God, concerning his Creatures?*

Minist. Two principally.

Schol. *Which be they?*

Rom. 9. 22, 23. Ephes. 2. 4 Tit 3. 3, 4, 5, &c.

Minist. 1. His Mercy. 2. His Iustice.

Schol. *What is the object of his Mercy?*

Minist.

Gen.2.18. Ezek.18.4

Minist. Mans Misery.

Schol. *What is the object of his Justice?*

Minist. Sinne.

Rom.4.15.

Schol. *What is Sinne?*

Minist. The transgression of the Law.

1 Ioh.5.4. Rom.6.23. Gen.2.17.

Schol. *What is the reward of sinne?*

Minist. Death, temporary and eternall both in soule and body.

Schol. *But how commeth it to passe that sinne is thus rewarded?*

Rom 1.18. and 2. 8,9.

Minist. By reason of the Anger or Wrath of God against all manner of sin, in all manner of persons.

Schol. *Is Anger in God a passion, as it is in Man; or may we thinke that there is Anger in God?*

Minist. No.

Schol

Schol. *How then must wee consider of the wrath of God?* — Hay 27.4.

Minist. 1. His most just Will, and most assured and holy Decree, in punishing sinne, must be considered. — Iob.3 36.

2. His threatnings against sinne. — Rom.1 18 Hos.11 9.

3. The punishment of sinne it selfe.

Schol. *What kindled the wrath of God?*

Minist. Sinne. — Isa 64.55

Schol. *But do you think God to be in this sort angry with all mens sinnes?*

Minist. Yea verily, both against the sinnes of the Elect and Reprobate. — Ephes.2 3 Rom.3.23

Schol. *Why so?*

Minist. Because all sin in all persons is directly against the holinesse of his Nature. — Psal.5.4

Schol. *Doe you therefore thinke that the wrath of God is kindled against all sinne; in all men alike?*

2 Sam. 14. 15. *Minist.* No.

Schol. *How can that agree with the former: that God is angry with all sinnes, and is not angry yet alike against all sinnes in all mens persons?*

Minister. Because that *Christ Jesus* hath taken away that anger from the Elect;

1 Thess. 1. 10. Isay 53. 1 Cor. 11. 31. Deut. 9. 19 Deut. 3. 26. First, when he decreeth to chastise his sinne.

Secondly, when hee threatneth his sinne.

And lastly, when he indeed (in mercy for a while) chastiseth them, for their

Mich. 7. 9 further Salvation.

Schol. *How is God said*

to

to be angry with the Reprobate?

Minist. When in this life (according to his former Decree) he punisheth them with perpetual hardnesse of heart, or any kind of judgement; and in the life to come, powreth out the Vials of his Wrath and indignation upon them for evermore. Rom. 9. 14. Psal 78. 49. Revel. 14. 9, 11.

Schol. *What necessity is there that the wicked shold be punished for ever?*

Minist. Because they do beare their owne sinnes, and the punishment due unto them: not having *Christ* to free them. Psal. 2. 12.

Schol. *But cannot the Wicked releeve themselues?*

Minist. No.

Schol. *How so?*

Pſal.49. 7,8.

Miniſt. Becauſe not being able to ſatisfie the Majeſty whom they have offended, they muſt of neceſſity endure his wrath for ever.

Schol. *What is the reaſon that their ſufferings cannot ſatisfie?*

Pſal.49. 7. and 15.

Miniſt. Becauſe they are but finite creatures, not being able to ſatisfie that infinite offended Majeſty: therefore they muſt ſuffer for evermore.

Schol. *What may wee learne from hence?*

1 Joh.3. 16. Rev.19.15

Miniſt. That it is a terrible thing to fall into the hands of the Living *God.*

Scholler. *What leſſon of comfort may we learne from it?*

Miniſt. That wee are ex-

exceedingly bound to *Jesus Christ*, who hath suffered this wrath for us. Rev.5 9. Psal 110. 1.

Schol. *How may wee learne to discerne & judge of the greatnesse of this Wrath?*

Minist. Look first upon the destruction of the Angels. 2 Pet.2 4. Iud.6.

2. The curse which came upon *Adam* and his posterity for sinne.

3. The destruction which came upon the first World, by the Floud. Gen.3.17, 18,19. Gen.6.16.

4. The burning of *Sodome* with fire. Gen.19.24

Next to the sending of *Christ* into the World, and the wrath of *God*, powred out upon him for our sinnes; the everlasting Fire prepared for Reprobate men & Angels. Isa.53.5,6. Mat.25 4

Schol. *What should wee learne from hence?*

Minist. Three things.

1. To consider seriously of the greatnesse of the wrath of God.

Nah.1.3,5,6. Deut.32. 39,40.

2. Not to presume of mercy.

3. Warily to flie to, and eschew sinne by all meanes, lest wee fall into the hands of the Living *God*.

Deut.29. 19,20 Rom.3 12, 13. Heb.10.31 Jer. 10.21. Zech 7 11 12,13. Levit. 6. 19,20. and 26.

Schol. *How may wee know when the wrath of the Living God is comming?*

Minist. First, when the Word of God waketh not.

Next, when sin aboundeth in the abundance of the Word.

3. When God changeth the order and constitution of his Creatures.

4. Wh

4. When *God* (to waken) sendeth light judgements, and men are never awhit the better. Hag.1.6. Pl.i.78.32, 33.

Schol. *Which way doth God use to bring about his wrath?*

Min. First, he plagueth mens soules with hardnes of heart, and senslesnesse. Next, hee plagueth the creatures which should be for Comforts unto Man. Then hee commeth upon the Body, plaguing it with some sensible judgement, often in this life. Further, powring out a sensible wrath upon the soule unto destruction. Lastly, he rejecteth and casteth both Body and Soule into Torments for ever. Rom.1.28. Deut.28. 23,24. Deut 28. 2,26,27. Ibid.66,67 Mat.10.18

Schol. *Who then is in*

the most dangerous estate?

Min. Such who lie under the wrath of God, yet being senseless of the same.

of. 7. 9. Ier. 5. 3.

Schol. *What if they be not wakened in Time?*

Min. Then they must perish in the severe wrath of *God.*

2. Thes. 1. 9.

Schol. *Now, as euer you mean to see the face of God, and live in Heaven for ever, speake from your conscience. May one who hath a long time lived under the meanes, for the present shut up in hardnesse of heart, which hee knowes and in part feeles, neither being able to helpe or strive against it, so being and living under the wrath of God, conclude therefore that hee is a Reprobate,*

which

which shal at no time, either repent or have a soft heart, and must wee beleeve the words of such a party?

Min. No.

Schol. *For what reasons?*

Min. First, because let the party be what he can, howsoever hard-hearted or sinfull; untill he be called, hee is but dead, and in the state of nature, like unto others of the Saints, *Peter, Paul, David, &c.* And therefore since all of us were dead in sinnes, and trespasses, Beares, Lions, Wolves, Leopards, before we were tamed; haters of *God*, despightfull, proud, disobedient to Parents, without naturall affection, unmercifull by Nature, and

Ephes. 2. 1. Ilay 1. c. 2 Tim. 3. 1, 2. Rom. 1. 30

yet have been raised from the dead, so may such a one be in Gods owne time.

2. Because as when a King doth imprison any one for some offences; as it were folly for any man to presume to say; The King will never free such a one, nor he shall never be sorry for his faults. Much more so were it a fit of extreame madnesse, in such a hard-hearted party, to presume to know Gods counsell; or what in time he will work in the heart, loosing the fetters wherwith he is boūd, since it is the Lords promise and covenant, to take away our stony hearts and give us fleshly ones: as also the end of Christs comming, to open the eyes of the

Deut. 9. 29
Ier. 32. 3. 4.
Ezek. 36. 2, 27.

Hay. 22. 9.
[illegible]

the blind to bring out prisoners from the prison: & them that sit in darkness of the prison house.

3 Because God hath neither appointed any certain manner or time of calling, som being brought home, at the first, ninth, eeventh houre: therefore though one have not in effectuall calling obtained a soft heart, at twenty, thirty, forty, or fifty yeares of age, hee may not thence conclude reprobation. Ier.31.20. 5,6.

4. None but GOD knowes things to come, seeing hee challenges this super-excellency, as a proofe, proper only to the Deity.

5. There is a kinde of softnes in that heart, which Isay 43.9, 11,12.

knowes

knowes and feeles the hardnes of the same, though the party deny it, yet sure corruption discovers not corruption, nor nature, nature, and therefore hope remayns.

Ephes. 5. 13.

6. Because, where there is discontent, trouble in minde, there is hope by Gods grace, repentance may come: in which estate (though the party pleade contentation) yet when we see former delights vanish, sometimes beloved cópany displeasing, temptations to appeare, unnaturall wishes, unreasonable mad desires in them: Who will not confesse that here is muddy water, which (when the stormes are past) may cleere againe?

7 The

7. The Omnipotencie & goodnesse of God, to other most miserable sinners, in pulling them spite of their hearts from their sinnes, without any cause in thē; as *Manasses*, *Nebuchadnezzar*, Saint *Paul*, *Mary Magdalene*, *&c.* may give hope of recovery, since many others in the like state, have found Gods mercies exceeding great in their Conversion. Mic 7.8,9 2 Chro.33 Dan.4 34. Act.9.3,5, 6. Mark.16.9

Lastly, most certain it is, wee must not beleeve or give credit to any who so affirme: for, distempered men are not able to judge of diseases: no more can the distressed minde of the estate of the soule, especially joyned with a blacke Devillish Melancholy humour,

mour, which the Devill doth oftentimes abuse, to breed causeleſſe feares in the heart of man.

Schol. *Were it poſſible to perſwade any in ſuch an eſtate, that they are tempted?*

Miniſt. It is impoſſible; while the violence of tentation remayneth.

Schol. *Wherefoe?*

Miniſt. Becauſe of the ſtrength of temptation and carnall reaſon, which for that preſent hath dominion in them: For then the field is neere wonne, when the Devill is of the party diſcovered for a Devill the temptation being laid open to reaſon and judgement.

Schol. *Yet ſhew unto me*

I beseech you, how may we judge when one is thus tempted or not?

Minist. There be many signes; but to be briefe, three principally; by their service, language, and unnaturalnesse.

Schol. *Explaine your meaning?*

Minist. First, for service; It is most certaine, when they are so ready to obey the Devill in all things, and disobey God: To serve Sathan with pleasure, and God by compulsion, pulled to good duties violently, as by the haire of the head; leaving them off quickly; in that their actions shew thē to be tempted. Rom 6.16. 2. Tim. 2. 26

2. By their *Shiboleth*, Iudg. 12. 6

we

we may judge them to be in a ſtrong tētation, when in ſome certain fits ſome of them dare to affirme, That they know their hearts ſhall never be moved; that it is impoſſible that ever they ſhould be ſoft hearted: that becauſe their hearts in time paſt could not be moved by any thing, therefore they ſhall and can never be moved. And (which is more fearefull blaſphemy) that God cannot moove their heart, which for all the World (free from tentation) they durſt not affirme.

Iſay 58.10 11,12.

Pſal.116. 11.

3. By their unnaturalneſſe. Nature doth ſeeke by all means the preſervation of nature. Now when they become ſo unnatural,

as

as to avoid humane society, to thinke their best friends their foes, to scoffe at Religion, because they have no hope, to disturbe and let by all meanes good duties; like unto that Maid who disturbed *Paul* and *Silas*, as they were about to pray, in *Lydias* house, to seeke out witty arguments for the Devill, against themselves; to laugh at, and reject all Gods arguments from his Word, bringing nothing against them but carnall, foolish, blinde reasons from the Devill, to be desperate in aggravating sinne, beyond the Mercies of God, to reject Prayer, affirming it is to no purpose; to request not to be prayed for, &c. If these be not

Act. 16. 10.

not infallible signes of tentation, then never Creature was tempted.

Schol. *What if the hardnesse of heart, come after a precedent softnesse?*

Minist. Then there is good hope (yea, assurance) that in Gods good time, the heart may be softer than ever: the party so escaping from under this wrath, because the gifts and calling of GOD, are

Ro.11.29. without repentance.

Schol. *In how many conditions doe you include Men, in respect of this Wrath.*

Minist. In foure.

Schol. *Which are they?*

Division. *Minist.* First, Those who feele deepe wrath, & yet are far from wrath.

2 Those

2. Those who have not the deepe sense of wrath, and yet are farre from wrath.

3. Those who feele no wrath, and yet are under the wrath of God.

4. Those who feele the wrath of God, and indeed shall perish in the same wrath.

Schol. *Who are those who feele wrath, and yet are farre from the same?* I.

Min. Those who have their Conscience wakened to see their sin, and to feele the Wrath of God for the same; which they hate, because it hath offended *God*. They mourne for Sinnes likewise: Not so much for feare of Torments, as that they shoul i have offended so

Psal. 38. 1. & and 77. 2, 3 &c.

Psal. 51. 4.

Ibid. verſ. 11. so good a God. They desire for reconciliation, to be at peace with GOD

Ibid. verſ. 12. through Christ. They thirſt alſo for the Spirit, to cauſe their hearts to love that God, hungring for the grace of ſanctification.

Ion. 2. 4. And laſtly, although they feele nothing to comfort them, yet above hope, under hope they wait ſtill.

Schol. *What ſhould the exerciſe of the Soule be under this ſort of feeling?*

Pſal. 77. 2 & 38. 17, 21 Pſal. 31. 5 & 68. Pſal. 6. 9. Pſal. 94. 18 19. *Min.* Firſt, it muſt have recourſe to God by ſtrong cryes in prayer.

2. Practiſe Repentance, by powring out bitter teares unto God.

3. Exerciſe Faith in reſting upon the promiſes of Life everlaſting through *Chriſt.* 4. Cleave

4. Cleave stedfastly to the love of G O D in his mercy, grace, and goodnesse.

5 Draw it selfe away from the wrath, as fast as may be, lest it be devoured thereof. Pro. 22. 3. Ps. 7. 119. 49, 50.

6. Feed and meditate continually upon the promise of Life. And lastly, hold ever the eye of the Soule upon Christ. Iohn 3. 14, 15.

Schol. *Who are they who have not a deepe sense of wrath; and yet are far from the wrath of God?* 2

Minist. 1. Those who never have felt Wrath, but alwayes Peace.

2. Those who have felt the temptations of despair and doubting; yet afterwards have obtaind peace.

3. Such

3. Such who feele a hardneſſe of heart, and can have preſent reliefe.

Schol. *Who be they who have never felt wrath, but alwayes peace?*

Hoſ. 2, 14. Acts 16, 14, 15. *Miniſt.* Thoſe whom God at their firſt converſion hath called with much ſweetnes, in melting their hearts by little and little for their ſinnes. Next, ſuch on whom God hath powred out a ſenſe of his love, working in them a perſwaſion of mercy, with joy, renuing the mind; working a ſtudy of holineſſe, a hatred of ſin, and a love of righteouſneſſe. Acts 8. 39.

Schol. *Who be they who have found the temptation of deſpaire and doubting and yet theraſter have found peace?*

Mi

Minist. Those whom *God* hath enlightned to see their sins, and the wrath of God for them, and have beene terrified, doubting of their Salvation and Election: yet God afterwards shineth upon their souls, touching them with a sense of remission of sins, Election and Glory, whereupon ariseth that peace of God, which passeth all understanding, and that joy of the Holy Ghost, unspeakable and glorious. Acts 2.37 38, &c. Acts 9.9. 19. 1. Pet. 1 8.

Schol. *Who are those feele hardnes of their heart, yet are not able to shake off the same?*

Minist. Those who have once felt that mollifying power of the Spirit, that Light which draweth the Is 63.17. Ps. 51, 22.

the ſoule to ſee it ſelfe, and it own vildneſſe; to ſee alſo *God* in the face of *Ieſus Chriſt*, and yet in the preſent find a kind of Deadneſſe within.

Schol. *How may it bee knowne that one is not under the wrath of God in ſuch a diſpoſition?*

Pſal. 77. 5. 6, 10.

Miniſt. Firſt, ſuch a one muſt looke backe unto his former Experience, remembring the dayes of old, and the yeares of ancient time: and next againe unto his preſent diſpoſition.

Schol. *What muſt the preſent diſpoſition be?*

Pſal. 42. 1, 2, 3. pſal. 30. 7.

Miniſter. A ſenſe of Hardneſſe, Deadneſſe, and Blindneſſe. A ſad heart for the abſence of God; wit

a longing for his blessed Presence.

Schol. *What must be the exercise of one in this estate?*

Minist. A labouring and striving with the heart to attain Feeling.

Schol. *Wherein must this strife consist?* Psal 42.11

Minist. In a wrastling with God, against the hardnesse of the heart, in Prayer and Mourning.

Schol. *But what if one bee neither able to wrestle nor strive?*

Minst. Yet must hee speake unto God, & shew him the disposition of the soule intreating him to helpe it for Christs sake. Psal.42 9.

Schol. *What if one be not able to speake for bur-*

then and trouble of Soule?

Minist. He must grone unto God, hold up the hands and eyes unto him, desire to desire; use the outward meanes (though unwillingly and with torment) for, when wee are not able to use our feeling, the outward meanes may ease.

Rom. 8. 26 Consolation for such, who (as they think) are not able to serve God in Spirit and Truth.

Schol. *What comfort can this afford to any one, since God will be worshipped in Spirit and Truth, which he in such a case is not able to doe?*

Minist. It affordeth singular Consolation:

Rom. 7. 21.

1. In that wee have a feeling of our selves, and our great misery.

Next in that such a disposition is unpleasing unto us. 3. In

3. In that wee would gladly have it made better. Psal 73.25.

4. In that we feele, there is no comfort in Heaven or Earth for us, untill God come.

Schol. *How should the soule rest in such a hard e state?*

Minister. 1. Rest in hope. Isa.8.17. Psal 16.9. & 40.1. Lam.3 26. Cant.1.3.

2. Wait.

3. Say unto God, Give me such a heart as thou desirest Lord, and then require thou of mee such a heart, and such a worship as thou desirest.

Schol. *Wherefore doth the Lord suffer his children to have and feele hardnesse of heart?*

Minist. First, that so much

much the better they may understand how miserable (by nature) they are.

Ps. 121. 1, 2
Cant. 3. 4.

2. That they may see where onely helpe is to be found.

3. That being humbled, they may not be lifted up with spiritual pride. Lastly, that they may much esteem and cherish the favour of God, when hee commeth in the power of the means.

Sch 1. *In such extremities, at what times commeth God to the soule?*

Minist. Vnlooked for, when we are at the brink of despaire; or else when wee have yeelded as overcome, and almost left desiring: or then when he giveth an earnest and violent desire, which neither can nor will be satiate un-

Cant. 3. 4.
Ps 142. 3, 4
Ps. 143. 6, 7

untill hee come.

Schol. *Yet why suffereth the Lord his Children (many times) to use all the meanes; and yet not to find him in the means, before he come, thus unlooked for?*

Why God at first will not bee found in the means

Minist. That wee may know he onely commeth when hee will: Nothing moving him, but his own good pleasure.

Psal. 77.7. Isa. 38.27. Ez. 36.22. 1 Sam. 1. 10, 11, 19. Iob 42.7.

Schol. *What should we learne herein?*

Minist. First, Not to conclude reprobation, because to our feeling wee find desertion.

2. Not to measure mercy by our present feeling.

Lam. 2, 31. 32.

3. To waite untill hee come (though we cannot feele his presence) if it were untill the last gaspe.

Ier. 3.12. Psal. 42 11. Mic. 7.8, 9 Psal. 37.

Schol. *What if in the mean time there be no other ſenſe but of ſtinging tormẽts and wrath?*

Miniſt. Yet muſt wee make claime unto his promiſes; in wrath beſeech him to remember mercy; ſaying, unto him with *Iob*; Lord although thou wouldeſt ſlay us, yet will wee truſt in thee: Thus waiting untill he come, not being haſty, and then in his own good time, he will appeare to our comfort.

Pſ. 27. 13, 14. Hab. 3. 2. Iob 13. 15. Iſa. 28. 16. Iſa. 54. 7. Ier. 31. 37.

3 Who they are who feele no wrath, yet remayne under the wrath of God.

Schol. *Who be they who feele no wrath, yet remayning under the heavy wrath of God?*

Miniſt. Firſt, ſuch as have no effectuall calling from God.

2. Such as have never had

had any true sense of the bitternesse and grieuousnesse of sin.

3. Such as are not moved with the loue of the Truth, neither doe loue God, or haue had any sense of his loue, or the earnest of the Spirit. Rom. 7. 9. Iud. 19. 2. Tim. 3. 5.

Lastly, all such who make a shew of godlines, but haue denied the power thereof.

Schol. *How diuide you those who are in this estate?* The seuerall coadditions of this estate.

Minist. They are partly out of the Church, and partly in the Church.

Schol. *Who be they that are out of the Church?*

Minist. Those who haue not amongst them the profession of the true God, as Ephes 2. 12.

he hath revealed himself in his Word.

Schol. *Who be they in the Church, that lie under the wrath, yet feele it not?*

1. Cor. 15. 34. *Minist.* First, those who professe without knowledge:

2. Thes. 1. 8 2. Those who have conscience without knowledge and holinesse.

3. Those who have attained light, yet fight against their enlightning.

Heb. 6. 4, 5, 6. Lastly, Those who through the custome of sin, are hardned so, as with greedinesse they run forward in all outward and inward impieties: God (for the present) having given them over to a reprobate sense.

Ephes. 4. 18 19 Rom. 1. 28.

Schol. *How farre may one*

one proceed in shew of true Profession, and yet be under the wrath of God?

How far a Professour may be under this wrath. 2. Pet 2 21 Luke 8.13. & 1 Cor. 13.2. Mat 27.4. Numb. 23. 10. Mat. 19, 16

Minist. First, hee may have a literall knowledge.

2. A temporall and Historicall faith; yea, and the faith of miracles.

3. Hee may have a sorrow for sin.

4. He may have a desire of Heaven.

5. Hee may taste of the good Word of God, and of the powers of the World to come.

Last of all, he may have an inward restrayning power to curbe sinne with an outward holinesse.

Schol. *What knowledge is that which a wicked man may have?* Heb. 6.4. Mat. 6.20.

Rom. 2. 15 and 3. 20 1 Cor. 13. 2

Min. A knowledge of ſinne, of Hell, of Heaven, of Mercy, of Wrath, of Chriſt, and of his meritorious Death, Buriall, Reſurrection, and ſecond cõming, with all the points of Religion.

Schol. *What is the reaſon that this knowledge keepeth them not from this wrath?*

Iſa. 29. 13.

Min. Becauſe it is not applyed cloſe unto the heart, to renue the ſpirit of the minde, to change the will and affections unto the love & obedience of Gods Truth.

Schol. *What kinde of knowledge call you this then?*

1. Cor. 8. 1.

Miniſter. A litterall knowledge which puffeth up,

up, but neither humbleth nor sanctifieth.

Schol. *Who hath this knowledge?*

Minist. The Devils and Reprobates, and such who are not truly called by Gods holy Spirit. Iam. 2. 19.

Schol. *What is the cause that their faith saveth them not?*

Minist. Because it is not wrought by the Spirit to apply Christ and all his benefits unto justification & sanctification. Gal 2 20.

Schol. *What manner of sorrow is this which wicked men may have?*

Minist. A wordly sorrow which causeth death. 2 Cor. 7. 10

Schol. *Wherefore is this sorrow?*

Minist. Not for the right cause,

Gen.4.13. cauſe, but for the terrours of conſcience, and the puniſhment of ſinne.

Schol. *What kind of deſire is this which wicked men may have of Heaven?*

Miniſt. A naturall deſire, but not ſpirituall.

Schol. *Why call you it a naturall deſire?*

Num.23. 10. *Miniſt.* Becauſe wicked men would be in Heaven, for their owne eaſe, that thereby they might eſcape puniſhment only.

Schol. *Wherefore is ſuch a deſire naturall?*

Ioh.5.135. *Miniſt.* Becauſe therein, nature onely ſeeketh the preſervation of nature; and thoſe who wiſh to be in Heaven, onely for their owne eaſe, to be freed of paine, doe onely ſeeke the

the preservation of nature.

Schol. *What kinde of feeling is this which wicked men may have of the good Word of God, and the powers of the world to come?*

Minist. Onely fretting motions, wrought by the majesty of the Word which over-shadoweth their soules. Iud 19. 2. Tim. 3. 5.

Schol. *What is the cause that this feeling is not the true feeling?*

Min. First, because it is not wrought by the Spirit of adoption, after that speciall manner; whereby he worketh in the Elect.

Next, because it bringeth no sure perswasion of election and glory. As also because it neither feeleth the love of God, nor is bound Iohn 4. 16, 17.

bound close unto God by a secret love.

Lastly, because that kind of feeling neither satisfieth nor setleth the soule to repose in peace upon Christ Iesus.

Schol. *What call you this restrayning power which the wicked may have to controll sinne?*

1 Tim. 3. 5. Mar 6. 29. *Minist.* A secret generall working of God, repressing the force of natur, but withholding his sanctifying grace, and the renuing vertue of his holy Spirit.

Schol. *What call you this outwa d holinesse in men wicked and perverse?*

Mar. 7. 6, 7 8, 9. *Min* An outward conformity with the Law of God, without the inward change

change of minde, will, and affection.

Schol. *Since then wicked men may be under the wrath of God, having so many properties of Christian Professors: Shew unto mee, how in this narrow pinch of affinity, one may rest assured that hee is the Child of God?*

Min. What is the speciall thing wherein you would have me to resolve you of?

Schol. *First, I would know how to discern when our knowledge may be called a saving knowledge?*

Minist. If our knowledge be spirituall, it is saving.

Schol. *What doe you mean by that?*

Min.

1 Cor. 1. 4. 37. Pſal. 119. 97.

Pſal. 40. 8.

Rom. 7 15. 22, 23, 24.

Min. Firſt, wee muſt try if our minds be rightly informed according to the truth of Gods Word.

Next, whether our hearts love that which wee know.

Laſtly, wee muſt looke whether we practice that which we know and love; mourning, becauſe we are not able to obey, and ſtriving againſt our rebellion, that wee may obey that light of God which is in our minde: this is ſpirituall knowledge.

Schol. *But if a man neither know, love, nor obey, What can hee then ſay of himſelfe ſave this; that GOD is greater than his Conſcience, and therefore juſtly may condemne him?*

Min.

Minist. Yet if there be a desire to love and yeeld obedienee unto that which one knowes; sometimes groning in the Spirit unto *GOD*, sometimes mourning, and constantly wayting with a heavy heart, untill such time as the Lord shall powre forth his renewing Grace: all is yet safe. Psal. 119.5. Isay 1.9. Ion. 2.4. Prov. 1.23.

Schol. *What warrant have we so to doe?*

Minist. His owne Promises.

Schol. *Shew them I intreat you.*

Minist. Blessed are they which hunger and thirst for Righteousnes, for they shall be filled; Whosoever waiteth on me shall never be Mat. 5.6. Isay 30.18. Isay 4.3.

be ashamed: I will poure water upō the dry groūd, and flouds upon the thirsty ground.

Schol. *Seeing that the wicked have a certain faith which justifieth not; what manner of Faith is that which bringeth salvation?*

Minister. That Faith which is a justifying before *God.*

Rom. 5.1.

Schol. *Who worketh this Faith?*

Minist. The Holy Spirit.

Schol. *What thing is that which the soule apprehendeth by Faith?*

Ephes. 2.8.

Minister. Iesus Christ, God and *Man,* blessed for for evermore; our Mediator, who was humbled unto the death of the Crosse, for our sakes, now sitting at

Acts 20.21
2. Tit. 2 5.
Phil. 2.8.
Heb. 10.12

at the right hand of *God* the *Father*, with all the rich benefits, which hee hath purchased to be powred out upon us in this life, and in the life to come. Rom. 4. 25.

Schol. *How shall wee know whether as yet wee have so laid sure hold of Christ, as to make him our owne?*

Minist. First, we must marke, if our soules have perceived all sufficiencie of Grace to be in him, and the God-head bodily dwelling in him.

Next, wee must looke if wee betake our selves only unto *Christ Iesus*, to repose upon him, looking for Righteousnesse and Life onely in him. Col. 2. 3, 9. Act. 15. 11

Then must wee behold what

what Love we have unto our Redeemer: and try whether or not, we would gladly love him, better than all the pleasures in Heaven or Earth.

Ioh. 21. 19. 1 Pet. 1. 8.

Further we must marke if ever our soules have found joy in beleeving in the Death and Resurrection of the *Lord Iesus.*

Lastly, look if our hearts be allured with a loving languor to desire for that sense and feeling wee once had of him; resolving to obey him, if wee were able.

Psal. 42. 1 2 Psal. 51. 12

Schol. *Seeing that you say the wicked have a sorrow for sinne, how should the Elect know that their sorrow is not the sorrow of wicked men?*

Min.

Minist. The sorrow of the Elect is a godly sorrow unto life.

Schol. *Why call you it a godly sorrow?*

Minist. Because it is wrought by *GOD* himselfe. 2 Cor. 7. 10

2. Because the heart breaketh not so much for shame and pain, as for having offended so loving & so mercifull a Father, the piercing of so loving a Redeemer, and for grieving of the Holy Spirit, our Comforter. Phil. 2. 13. Psal 31. 4. Zach. 12. 10 Psal. 31. 11

Schol. *What kind of sorrow is the sorrow of Gods children?*

Minist. A bitter sorrow mingled with sweetnesse. Psal. 30. 10 Ps. 31. 7, 8.

Schol. *Are the Children of God ever affected with this*

this griefe when they are ſorrowfull?

Miniſt. No.

Schol. *What other diſpoſition then have Gods children in their ſorrow?*

Pſal. 38. 4, 5, 6. Pſal. 88. 31

Miniſt. Bitterneſſe, and a terrour.

Schol. *Whence proceeth this fearefull eſtate to their ſenſe?*

Pſ 22. 1, 2. Pſal 51. 3. Pſal. 33. 2.

Miniſt. Partly from a feeling of the abſence of God, and hardnes of their hearts, & partly in feeling the ſtings of a guilty conſcience.

Schol. *How may one know himſelfe to be in a good eſtate under ſuch a diſpoſition?*

Pſal. 77. 5. Pſal 42. 5. Pſal 66. 10, 11, 12. Pſ 42. 1, 2.

Miniſt. Firſt, by his former experience, that once hee did feele the ſweet-

sweetnesse of Gods favour.

Next, if in some measure (how small soever) he desire above all things in the earth, the wonted presence of God.

Psal. 84. 2
Psal. 63. 1, 2.
Rom. 4. 18.
Psal. 119.
Num. 23 19.

Lastly, if hee waite and hope above hope, that hee who hath once begun, will never repent him, resolving, that though God should slay him, yet hee would trust in him.

Schol. *What may wee learne from this sort of disposition?*

Minist. First, that by nature wee are separate from God, and God from us.

Lam. 3. 21. Phil. 2. 6.

Next, that all GODS children (untill grace make a difference) are as hard-hearted

Ephes. 2. 1, 2, 3. Rom. 3. 23, 24.

hearted as any reprobates.

Schol. *Seeing the wicked (you say) may have a desire of Heaven, what difference is there betwixt the desire of the Elect and Reprobate?*

Minist. The desire of the reprobate, or of those in the state of reprobation before calling, is meerly naturall, such as was *Esaus* desire of the birth right, & *Balaams* desire of the death of the Righteous: but the desire of the Elect is spirituall and heavenly.

Gen. 25. 32
Num. 23. 10.
Psal. 63. 6:

Schol. *How may wee know when our desires are spirituall?*

Minist. First, by the acknowledging of that which we chiefly desire.

Next

Next, of the end wherfore we desire it.

Schol. *What is that which chiefly wee must desire?*

Minist. God in Christ to dwell in our soules here by his Spirit, to sanctifie & quicken us, to raise us up againe in the great Day, transforming and making our vile bodies like unto Christs glorious body, to reigne with him for ever. Ephes. 3. 16, 17. Phil. 3. 21.

Schol. *For what end should we desire this?*

Minist. Even for God himselfe the end of all. Psal. 73. 25 Psal. 116. 1

Schol. *In desiring Heaven, what should we chiefly respect?*

Minist. Not so much our own ease, as that being freed from sinne in holines and joy with unspeakable Rom. 7. 24. Phil. 1. 21, 23.

love (as a veſſell full of glory) wee may prayſe and magnifie God for evermore.

Schol. *Seeing the reprobate may have a certaine ſort of feeling, how may we diſcern, whether our feeling be that ſenſe which is peculiar to the Childe of God or not?*

Miniſt. By the Spirit of Adoption.

Schol. *Which bee the ſure markes and fruits of Adoption in us?*

Rom.8.16
Rom.14.7

Miniſt. Perſwaſion of the love of God towards us, of our Election, Redemption, and Glorification: joy flowing from this feeling, with increaſe of perſwaſion, and peace which paſſeth all underſtanding. Schol.

Schol. *Yet what if the soule have no such disposition?*

Minist. Yet must wee looke back unto what we have felt.

Next, wee must see what wee desire to feele, and further what we hope to feele.

Schol. *How may one know whether as yet hee hath ever had any feeling?*

Minist. He must looke, if ever, in laying sure hold of Christ, his soule hath been filled with a spirituall sweetnes above all the pleasures of Nature, which in some measure hath left a seale and stampe of Heaven in the soule, that hath thus inabled him to dis-

1 Cor. 2 9. Psal. 73. 24 5. Psal. 3 . 19 Psal. 36. 7, 8, 9.

cern betwixt an abſence and a preſence of God; ſo that hee is alwayes joyfull when hee hath any feeling of Gods love; by the contrary, ever ſad and heavy for his abſence.

Pſal. 52.35
Pſal. 63.3.
Pſal. 88.14

Schol. *Yet ſeeing the wicked may have an inward reſtrayning vertue to curbe ſinne, and an outward conformity with the Law of God; how may it be known, whether one hath a reſtrayning vertue onely, or the renuing vertue of the Holy Spirit?*

Miniſt. This is moſt eaſie to diſcern.

Ezek. 30.31.
Acts 2.17
Zech. 12.10
Ier. 31.9.
Ezek. 20.43

Schol. *Explaine your meaning.*

Miniſt. The firſt internall worke of the Spirit, is a ſight of ſinne which offends

fends the Majesty of God; a sight also of God who hath been offended. Ps. 51. 1. 2 Rom. 7. 24 Psal 42 1. Psal. 116 1

Next, a secret sorrow proceeding from a hatred to sin, with a love of that glorious offended Majesty provoked; then a true desire to be freed of sin, with a loving heart, and earnest desire to love GOD for himselfe. Further also, a purpose & resolutiō to cōsecrate our secret thoughts will, and affections unto his holiness: as a living sacrifice. A strife also against all the pleasures and occasions of sin, with an endevour to keep our thoughts and affections stedfastly upon God and his will. Isa. 29 9. Heb. 2. 1. Psa. 19. 7. Psal. 39. 1.

Lastly, as the minde naturally strayes from God, Gen. 6 5. Ier 17 9. Ps. 2 3, 4.

1 Cor. 7. 11. the will being perverſe, & the affections diſordered: if there be then a ſting in the conſcience bringing true remorſe, theſe be ſignes of the operation of the true Spirit by his renuing grace.

Schol. *Seeing the worke of the Spirit is a thing ſenſible, which is felt in his renuing vertues, in the ſlaughter of ſinne, and reformation unto newneſſe of life: what if (all this while) one feele nothing but the growth of ſinne, hardneſſe of heart, and blindneſſe of minde?*

Ier. 14 30. Rom. 7. 14. *Miniſt.* Firſt, hee muſt ſee it he be able to diſcern his ſinne, blindneſſe, and hardneſſe of heart.

2. Looke if he ſecretly miſlike

mislike the same.

3. Marke if hee would willingly wish it removed. Psal. 51 23. Ibid. verl 9. Cant. 1.4.

4. Consider if hee have desire to use, or any way wish hee might use the means, though to his feeling hee is no way able to use the same.

5. Looke back if at any time God formerly did ever give him grace to beleeve in him: (for that present) without any sense or feeling, even when not being able to pray, in languour, patience and hope hee waited for Gods presence. Ier 14.22. Mic. 7.8,9 Psal 77.9, 10 Isa. 8.47. Psal 44.17 18,19 Lam. 3.26, 32,33

6. Consider if after earnest prayer and sorrow for sinne; at any time hee hath found light, joy,

peace, a perſwaſion of mercy with ſome ſoftneſſe of heart, the power of ſinne abated.

Laſtly, if hee find this cõtinually before his eyes; The good which I would, I do not; but the evill which I would not, that do I.

Rom.7.15.

Schol. *Declare unto me then ſome marks of the renuing Spirit.*

Miniſt. A love of God and his Image for his own cauſe, being goodneſſe and love it ſelfe. Then an unfained hatred of that which offendeth God.

Pſal.116.1. Pſa 139.21 Pſal.51.19

Laſtly, a miſliking of our own evil heart, with a true thirſt and hunger to have it made better.

Schol *Can a Reprobate*

bate have these marks?

Minist. No.

Schol. *How so?*

Minist. Because they be the marks of Election, and are wrought by the Spirit of Adoption; which a Reprobate cannot receive.

Schol. *Who are they who feele the wrath of God, and shall also perish in the same wrath?*

Minist. Those whom God in his judgment wakens, giving the conscience over to finde the deluge of torments, the sting of reprobation; withdrawing from them his Spirit, either to seeke mercy truly, or to beleeve that there is any mercy for them, so despairing. 1 Thess 2. 16.

Schol. *When doth the*

Lord waken ſuch wicked men to feele theſe horrours of conſcience?

Miniſt. Some ſooner, ſome later; ſome longer before their death, as *Cain*; ſome againe immediatly before their death, as *Iudas.*

Gen.4.4, 3.
Mat.27.4.

Schol. *What kinde of ſenſe hath a Reprobate when hee is thus wakened?*

Miniſt. Light, feeling, and perſwaſion.

Schol. *What light ſeeth hee?*

Miniſt. 1. The paines and horrours of Hell, convicting, condemning, and tormenting him.

Iſa 48.22
Heb.12.29
Mat.25.41

2. The great GOD a conſuming fire to devoure him.

3. Eternity of paine pre-

prepared for him, and to be given over by the Iudge to be tormented for ever, with the Devill and his Angels.

Schol. *What feeleth the reprobate being thus wakened?*

Minist. First, that sinne is bitter. Gen.4.13. Isa.30.33.

2. That there is an everlasting wrath prepared for impenitent sinners. 1 King.21.27.

3. That the conscience (howsoever for a while asleep in hardnes of heart) is capable of wrath.

4. That it is a fearefull thing to fall into the hands of the living God. Heb 10.31

And lastly, that Hel-torments doe take away all peace and comforts, bringing nothing but sorrow and Mark.9.45,46. Luk 16.24

and unquietneſſe, yea, that a little looke of hell for one evill thought, is more fearfull and terrible than all torments in the earth.

Schol. *Whereof is the Reprobate perſwaded, when he is thus wakened?*

Miniſt. Firſt, that God never elected him, nor yet Ieſus Chriſt hath redeemed him, and that he was never renued by the Spirit of grace.

Mat. 27. 5.

2. That he ſhall never have comfort in Heaven or Earth.

1 Sam. 28. 15.

3. That there is an everlaſting wrath prepared for him, and that he ſhall never come forth of that priſon and torment.

Gen 4 14. Pſ v. 18. 1.

Laſtly, that God and his creatures, viſible and invi-

ſible,

sible, Elect and Reprobate, shall all be his enemies, helping to aggravate his torments.

Schol. *What be the degrees, by which a Reprobate is brought unto this torment?*

Minist. First, Prophaneneſſe. Heb. 12. 16

2. Impenitencie. Rom. 2. 5.

3. Infidelity. Heb. 3 12.

4 Senſeleſneſſe & dead ſecurity. Eph. 4. 19. Gen. 4. 13.

5. A waking by a ſenſible wrath. Mat. 22. 13

Laſtly, a rejection of him into everlaſting torments.

Schol. *What difference is there betwixt the Elect and Reprobate, in the ſenſe and feeling of the wrath of GOD?*

Minist.

Rev. 6,10. Gen.4.14.

Miniſt. Firſt, the Reprobate hee feeleth and fretteth at the ſame.

Next, his torment paineth him ſo, that he would gladly be rid of the paine, but never truly repenteth him of the ſinne.

3. The waight of his torment (proceeding from a guilty conſcience, and the ſight of GOD the Iudge) maketh him to deſpaire, caſt off mercy, turn his back upon God, and his free promiſes in Chriſt Ieſus; ſo plunging himſelfe (without recovery) in the wrath of God.

Mat.27,5.

Scholler. *How doth the childe of God behave himſelfe in the feeling of the wrath of God?*

Miniſt. Being wakened out

out of the dead sleepe of sinfull security;

First, torment maketh him to lament, and sorrow that hee should have provoked his God, thus to deale with him. Psal 38 3. Psal. 31 4. Psal. 51. 7.

Next, he thirsteth for reconciliation with GOD through Iesus Christ. Psal. 119. 49.

Further, hee draweth neere, laying sure hold upon the promises of the Word of God, desiring to feele them by experience.

Yea, more; hee seeth no salvation for him out of Christ crucified, and therfore renounceth himselfe and all that is in him, cleaving only to Gods free mercy and love in the Lord Iesus. Gal 6.14. Phil. 3. 8.

Lastly, hee giveth not over,

Psal 71.14 15.

over, but constantly wayteth, hanging still on Gods free love, and the truth of his promises revealed in his Word.

Schol. *Yet shew unto me further, how neere the child of God may come unto the wicked in the sense and feeling of the wrath of God.*

Minist. First, GODS child will feele all his impediments standing up betwixt God and him.

Rom. 7.18 23, 24. Psal. 22.1. Ps. 88. 4, 5. Psal. 40.2. Psal. 38.4. Ps. 55.4, 5.

2. He may have no kind of feeling, either of the love of GOD, or of his Mercy, Election, Redemption, or of the Spirit of sanctification.

3. Gods child will feele for his sinnes (in Gods absence) in his conscience burning wrath, unquietnesse

nesse and torment.

4. When hee thinketh of God, hee may be troubled: Eternity will dash him, the conscience of him also (at that time) may beare such witnes against him, that altogether hee may doubt of his salvation, easily then hee may be perswaded to despaire: and if at such a time it were given unto the sense of his own conscience to judge, hee would willingly subscribe his own condemnation. Psal 88.15

Scholler. *Declare then, what is that manner of working, by which GOD useth to heale a soule being thus diseased?*

Minist. Hee hath a secret working for that present Iohn 3.5.

ſent unfelt by the Patient, yet afterwards fully revealed.

Schol. *But, in ſuch a narrow pinch, how may we judge of that ſecret working?*

Pſal. 51. Luk. 15. 18 2 Cor. 7. 11.

Miniſt. Firſt, by that griefe wee have for grieving of our God.

2. By that deſire wee have to bee reconciled with God (for ſtill the more grievous that the torment is, ſo much the greater will deſire of reconciliation be, and the hatred to ſinne.)

Rom. 4. 18.

3. By that hope wee have above hope, againſt our feeling, looking unto Gods free promiſes, with aſſurance that hee will come, with this reſolution, that

that though he delayed his comming untill our last breath, yet for all this that we would wait for him.

Schol. *When Gods children cannot feele, should they measure their estate according to their feeling, beleeving that God so accounteth of them, as for the present their conscience witnesseth?* Isa.8.17.

Minist. No.

Schol. *Why so?*

Minist. Because none may measure the favour of God by their present tentations: seeing, feeling is a false judge.

Schol. *Yet when one having sufficiēt knowledge, walketh in all the meanes so much as may be, and can for all this have no assurance or fee-*

feeling of remission of sins: is not this lamentable?

Minist. It may bee so for a while, but it is with such, as with those who have a bad stomack: who
Ps.119.32. though they cannot make use of their provisions of knowledge of the present, yet when their appetites return, they find better use of it than ever before.

Schol. *God (wee know) promiseth to give those who delight in him their hearts*
Psal.37.4. *desire. Yet wee see, they have it not alwayes in spirituall things, as true joy, feeling assurance of his love, &c. How doth he then fulfill his promise?*

Psal.51.4. *Minist.* It is most certaine, the breach is alwayes on our part; for such looke aside

aside on other wordly matters, and not directly upon God, making him their sole delight, suffering their corruptions beare sway: and then it is just with God, to take away for a time their feeling: for hee seeth, if such had not sometimes a dead heart, they would have a proud heart (which it worst of all) therefore hee leaveth them for a time. Psl.104.29.

Schol. *But they gladly would be freed from both.*

Minist. Our hearts yet are so deceitfull, that God sees wee could not escape the latter, but by undergoing the former. Psl.119.71.

Schol. *What then should such thinke of themselves, who for some yeares together,*

ther, finde leſſe feeling in prayer, joy in all good duties, &c. than in the former times, although they uſe the meanes?

Why novices in Chriſtianity have much feeling. Pſal. 77.7, 8, 9.

Miniſt. Such think too hardly of themſelves, oftentimes without cauſe, razing the ground-worke of their Election; and calling al the pledges of Gods former favours into queſtion: which indeed they ſhould not doe, but rather gather ſo many more as they can. For, though they think that they had better feelings at their firſt converſion, yet it is not ſo: (if for the preſent they ſticke cloſe unto al Gods means) for their firſt feelings were in a great part, rather ſudden paſſions than grounded

ded comforts: but after they come to have any true conflicts with their soules, the mud of flesh is more purged away, and all things are more sound thē at the first

Schol. *Yet you know it is written, that the Righteous in their old age shall be fat and flourishing, bringing forth fruit: what shall some say then, or thinke of themselves, when they find a decay in their memories, &c. deadnesse in their affections? &c. Though they may not call their election in question; may they not feare some strange judgement?* Psal. 91. 13,14.

Minist. No surely: for (perhaps) then they may flourish most of all in humility, Ps 144. 17 18,19,20.

mility, holineſſe, patience, experience, and ſuch like graces, when they want thoſe ſtirring and hot affections. Neither ought we to looke for ſuch ſtrength of memory and lively operative actions of grace, in age, in ſickneſſe, in great ſorrowes and tentations, as at other times in young yeares free from ſuch aſſaults. Nevertheles, in ſuch times God gives graces moſt fit for thoſe times; as in age, gravity, ability, to give good coũſel, ſpeake from experience, &c. So that though the aged Chriſtians have not alwayes moſt life and feeling, and ſtirring grace: yet are they better ſeaſoned then young Souldiers,

(as

(as the Prophet speaketh) Give thy strength unto thy servant: so have they a great deale more of Gods strength to walke with: yea, the greatest measure thereof at their most need: which if wee should attaine unto too soone, it would make us proud and secure to say with the rich man; Soule take thy rest, thou hast enough for many yeares. And therefore as Hounds doe hunt best when they follow the sent, not the sight (for then they run a madding, ready like to breake their necks:) So aged Christians, though they follow by faith, and have lesse feeling in sense, yet doe they go on more

Psal.86.16

Luk.12.19

ſtrongly to Heaven, then ſuch who runne all upon their ſenſe.

Schol. *How commeth it then to paſſe that GODS children are ſo addicted unto feeling? ſo mourning when they have loſt the ſame? yea, ſo troubled, that they imagine all is gone for ever?*

Miniſt. Iuſt as a pricke of a pin, or ſome other diſtemper in one part of the body, doth ſo vexe us, that wee for the preſent are ſo grieved with the ſame, that wee forget that ſtrength and health which is in the reſt of the body: ſo the feeling and ſenſe of Gods love, being for a while loſt, doth ſo dampe with the ſorrow thereof

Cant. 5. 6.

all

al other graces in the soule, that for the present wee can discerne none, and so imagine all to bee lost for ever.

Scholler. *What maketh Gods children so to relie upon feeling?*

Minist. Certainly (as I thinke) because they remember not that it is written, we walke by faith and not by sight: and so their faith being weake, by reason they are not well clothed with their spirituall armour, having forgot their consolation, no marvell they stagger and reele to and fro, having lost the touch of that hand which had wont to guide them. So that I say, it must be want of faith; the strength 2 Cor, 5.7

of appeareth moſt in the leaſt meaſure of feeling.

Schol. *Wherefore then doth God give unto his children ſuch a meaſure of feeling at their firſt converſion, yet afterwards withdraweth the ſame?*

Miniſt. Even as wee ſee we may lead a little childe when he is young whither we will, with Apples and ſuch like toyes: ſo are wee (being babes in Chriſt) led by feeling at our firſt converſion; then wee are altogether for rewards: at which time if God made us not better offers than the World, we would forſake him, and cleave unto the ſame. But (with the woman of *Canaan*) to hold out in repulſes, without

Heb 5.13.

Mat 15.22

out feeling to gather ſtrõg arguments to moove God again and againe, argues a ſtrong faith.

Again, Chriſtians have ordinarily more feeling at firſt, becauſe then every thing is new unto them, receiving more from God then they looked for. Neither are our prayers then ſo much underpropt with argumẽts as with feelings, then wee come with ſimple ſuites, thinking GOD loves me, and therefore he will heare mee: As little children uſe to come to their Parents: they bring no forcible reaſons; but I pray you Father, &c. give mee ſuch a thing: neither do their Parents expect any, but are well content (yea

Pſal. 116 1.

(yea glad) to heare them aske at first. But when processe of time makes those feelings (by use) not to seeme so new, and so not so sensible: God hiding his face, and feeling decaying; then do they begin to lay about them with their knowledge, to labour for strong reasons in their Prayers, to seeke how to move God best; by his nature, promises, and former mercies. And then indeed (whatsoever wee thinke) is the best growth in faith and all goodnesse, which after the storme is past, Gods children can see and rejoyce at, yea, and live upon the store a good while after, having those prayers which they made in

Heb 5.7. Exod 32. 11. 12. and 32. 13. Psal. 40 10 11. 12. Psal. 31. 22.

in their deepest anguish, as the best pillars of their assurance of Gods love.

Schol. *Why doth God for the most part so long delay to give comfort and feeling unto his children?*

Minist. Not like unto some Physicians and Surgeons, who with needlesse delayes put their Patients to extraordinary pains: but for their good, to make them spend prayers, whereby they are alway gainers; the paines whereof is but the crossing of the flesh, which the more it is tamed, the better it is for them.

Mat. 9 & 15. 23.

Cor 9 27

Schol. *What then should one do, when hee hath long attended without any comfort or feeling?*

Psal. 71.14. Iob. 13.11. Iob 19.25, 24,25

Minist. When the soule would most willingly despaire (because of the sense of sinne, terrour of conscience, and Gods absence) then beleeve most, lay surer hold than ever upon the promises of the mercy of God in Christ.

Schol. *How can one say that he beleeveth, not finding in him the finites of Faith, which are Prayer, Comfort, Peace and Holinesse?*

2 Co. 5.7. Psal. 36.3.

Minist. Faith and lacke of feeling may well stand together; yea, and great doubting: and hee who beleeveth most and feeleth least, is he who glorifieth God most: For, when we feele, we possesse (as it were) a beginning of that which

which shall be in Heaven: we live now by Faith and Hope, not by sight and feeling, Rom. 8. 24 25.

Schol. *But how should the conscience in the mean time rest, since Feeling is no competent Judge?*

Minist. Build upon that Rock, against which the gates of Hell cannot prevaile. Mat. 16. 18

Schol. *What is that?*

Minist. To sticke close unto Christ, and unto the vertue of his Death and Resurrection, remembring the justifying bloud of Christ, the Satisfying bloud of Christ, the meritorious bloud of Christ, the comfortable Resurrection of *Christ Iesus*: And that hee came not to call the Iob 19. 24 Mark 9. 15

Righteous, but the Sinners unto Repentance; that he came for the ſicke, and not for the whole; that he biddeth all laden and weary ſinners come unto him; yea, and all ſuch who are athirſt, to come unto the waters and drinke freely: aſſuring them that though their ſinnes were red as Scarlet, yet that hee will make them white as the Snow: as alſo he himſelfe hath ſworne, that as he liveth, hee deſires not the death of a ſinner; but rather that hee ſhould turne from his wickedneſſe, and live: Promiſing that hee will neither breake the bruiſed Reed, nor quench the ſmoking flaxe, but will bind up that which is broken,

Mat. 11 28
Rev. 22. 17
Iſa 1. 18.
Ezc. 33. 11.

Mat. 22. 20
Iſa 61. 1.
Mat. 10 20
Iſa. 61. 1.
Luk. 15. 4, 23.

ken, with the Comforts of his Spirit; wil make whole that which is wounded, with the playster of his precious bloud: and bring home the lost sheepe, rejoycing also at the returne of the forlorne sonne. His love also covers both the muititude of sins, and the sinner, with his owne shining righteousnesse; he also quickneth and raiseth up the dead soule, that is, stinking in the grave of sin. And (to be short) he saith; Hee who beleveth shall never be ashamed, but shall be raised in that great Day, with a glorious body, like unto the most beautifull body of *Christ Jesus*, and shall never be cõdemned, but have everlasting

Phil 3.9.
Ephes. 2.1.

Rom. 9.33
Rom. 8.1.

Psal. 61. 2. Psal. 27. 5. Psal. 32. 7.

Life. This is the Rocke I spake of, and on this Rock must the Soule anchor, when it is toft betwixt the strong windes and deepe waves of sinne and everlasting Wrath. For blessed

Ioh. 20. 29.

is hee who beleeveth, though he never saw *Jesus* with his eyes. Yea, suppose one never had any Feeling of him, still wayting in hope and languor, and resting upon the Love

Lam. 3. 24, 25, 26, 27, 31, 32.

and Mercy of *Christ Iesus*, revealed in the *Word*; This is a sure ground to relie upon; that as *God* is Truth it selfe, so he will most certainly performe all his Promises, in his owne good

Ioh. 3. 33. and. 14. 6. Iosh. 23. 4. 2. Tim. 1. 12.

time: being both Mercifull and Powerfull, to performe whatsoever he promiseth. Schol.

Schol. *Yet, why may not one, who doubteth of his Election, reply; It is certain, God is mercifull, true, and powerfull, but what is that unto me, seeing that I cannot perceive in particular, that he hath made a promise unto me?*

Minist. First, I would have such a party to assure himselfe, that this is but a jugling deluding Sophistry of the Devill, to make any to pry into the Decree of God, to see whether his name be written there or not, before hee use the meanes: for then this followeth, that because I cannot see Gods Decree, therfore I will use no meanes, all are in vaine: which temptation, if the Devill can

Isa. 43 10, 11, 12. Isa. 40. 13. 25, 26, 27. 28.

can once ſettle, keeping ſuch parties from the meanes, then he knoweth they be ſure his owne.

Next, I would wiſh them to remember, that the Lord is ſo abundantly merciſull in making of his promiſes, that hee excludeth no ſorts of perſons, neither *Iew* nor *Grecian*, bond, or free, high or low, rich or poore, but the righteouſneſſe of God through Ieſus Chriſt is in all and upon al who beleeve: That there is no exception of perſons, for all have ſinned, and are deprived of the glory of God, and are juſtified freely by his grace, through the redemption made in Chriſt Ieſus; yea, that Chriſt Ieſus came into

Ier. 3. 31, 32.
Gal. 3. 28.
Rom. 3. 23, 24.

into the World to save sinners, whosoever they be, excluding no sort, nor degree, from laying hold on life, much lesse any particular person. Rather (then) must one gather the quite cõtrary arguments against the Devill and carnall reason: And thus return their Arguments: All Gods children (for the most part) who in former times have bin called and enlightned (when they were dead in sinnes and trespasses) at their departure from *Sodome*, were not so curious as at first to pry into Gods Decree, to know whether their names were written in the Booke of Life, before they would use the means: but they rejecting sense

1 Tim. 1. 15

Ephes. 2. 1.

ſenſe and carnall reaſon, did by degrees uſe the means to their power, and ſo by the conſtant uſe of the ſame, and Gods bleſſing therewith, by little & little at length, found their eyes opened, their hearts ſoftned, the whole man in part ſanctified; ſo attaining unto the knowledge of his Decree: therefore I will alſo uſe the meanes (rather obeying God than the Devill) which though by and by they prove not effectually, yet I will wait Gods good time, & who knoweth but at length I may ſpeed as well as others? And ſo againe, though I finde not my name in the free Covenant of mercy, yet ſince it excludeth none by

Iſa.40.31.

Pſal.138.7
1 Tim.1.13
Mat.9.13.
Rom 4.5.
& 5,8,2.
Iſa.53 4.5.

by name, I will hope ſtill, though I be moſt ſinfull; yet Chriſt, hee came into the World to ſave ſinners, he juſtifieth all thoſe who beleeve in him, how miſerable ſoever they be, yet his righteouſneſſe apprehended, covers all their infirmities. But ſo it is, I am a vile ſinner, laden and burdened with iniquities: Therefore I will beleeve, and my Lord will juſtifie me, and I will draw neere unto God, and he will eaſe me; I will apprehend and cleave cloſe unto his righteouſneſſe, how vile and naked ſoever I be of my ſelfe: and thus I ſhall eſcape in the middeſt of all tempeſts. For God (if I be penitent) is more powerfull to

Mar. 11. 18

Phil 3.9.

Iſa. 55.8, 9.1. Pſal. 8. 47. 8, . Eph. 3.20.

to forgive and heale my rebellions, then I am able to provoke his anger. Now the ground of this consolation is the revealed Truth of God, which is as sure if we did see him in an extraordinary māner, both feeling and hearing him speake unto the heart and eare, or ravishing us in visions, as he did to *Adam*, *Abraham*, *Isaack*, *Jacob*, *Moses*, the *Prophets* and *Apostles*, or as unto *Paul* out of Heaven: for Heaven and Earth shal passe away, before any tittle of his ground shall fall unto the Word. And he who resteth upon this Word, out and beyond his feeling, hee resteth upon the arme of God; and as God is true, shall

Acts 9.3. Mat.5.18. Luk.1.54.

shall undoubtedly find deliverance: but hee who measures the promises of God by his feeling, and thinkes that he beleeveth not but when he feeleth, he sinneth grievously; for he compareth all undoubted verity grounded upon God (which shall be performed in Gods good time, as certainly as God is Truth it selfe) with an uncertaine and vanishing feeling, which may faile us, but the promises of God cannot. He therefore who measureth his faith by his feeling, deceiveth himselfe; because, neither is it permanent, neither have we any warrant of the measure, time, or continuance thereof: seeing the Lord com-

Iohn 3.33.

Rom 3.4.

Heb.10.23
Isa.33.6,7,
8,11.

Isa.59.16.7
Isa.63.5.

commeth when he will, and as he will, as he seeth to be most for his glory & our good, even in our most need.

And as for the chiefe grounds of Faith, there is no need to go up unto heaven to seek for them, neither to digge downe into hell to finde them out: for (as *Moses* speaketh) the Word of Truth is neare unto us, our eyes see it continually, our hands handle it, our eyes see it, our eares have the same read & preached unto us. And he that beleeveth in his heart (as the Scripture speaketh) that Iesus Christ is dead and risen againe, confessing him also with his mouth, shall be saued.

Rom.10.9

Schol.

Schol. *What manner of working is that which the Lord worketh with the soule when hee revealeth himselfe vnto it?*

Minist. First, he removeth darknes, terrour, and that which pressleth down, and doubting. Ephes. 5. 8. Acts 26. 18 Acts 2. 37, &c.

Next, he powreth forth upon the soule,

1. A sensible light.
2. A perswading light.
3. A comfortable light.

Schol. *Explaine your meaning in so saying.*

Minist. I meane this, that when God worketh with the soule, hee will powre out the light of his Spirit upon the same, shewing clearly unto the party, that hee loveth him, and through love hath chosen, re-

redeemed, and in Heaven will crown him. This light bringeth joy unſpeakable and glorious. This light bringeth that peace of God, which paſſeth all underſtanding. And during this Light wee feele that which the Eye never ſaw, the Eare heard, neither can enter into the heart of man to think of.

1. Pet. 1. 8. Phil. 4. 7. 1 Cor. 2. 9, 10.

Schol. *How ſhould we try in ſuch experience, whether that light wee feele be the true Light or no?*

Miniſt. Firſt, we muſt try how the Soule was diſpoſed before that Light came.

Next, try what ſort of Feeling wee have in that Light.

Laſtly, wee muſt marke wha

what ſtampe it leaveth in the heart, and how we are diſpoſed after Feeling.

Schol. *What manner of diſpoſition ſhould bee in the ſoule before that Light came?*

Miniſt. A darkneſſe, deadneſſe, and ſenſleſneſſe with torment, at ſometimes doubting, and terrour: a ſenſible abſence of the power of the Holy Ghoſt, either to comfort or ſanctifie.

Ephes. 2.1. and 5,8. Acts 2.37. Deut. 28. 56,66.

Schol. *Doth every man feele this eſtate?*

Miniſt. No.

Schol. *Who then are they who feele this miſerable eſtate of the ſoule?*

Miniſt. None in a manner, but the Children of God.

Schol.

Schol. *How may one know when the sight of his misery is wrought by the Spirit of God?*

Acts 2.37. Ephe.5.13 *Minist.* Because it is an effect of his working.

Schol. *Shew me that.*

Minist. It is a light which must shew unto us our darkenesse, and it is a presence which maketh us to feele and see an Absence.

Schol. *Yet to goe on perswade mee I intreate you more fully thereof.*

Phil.3.6. *Minist.* Looke then first into the Experience of the Saints of God.

Saint *Paul* saw not himselfe, until God called him, yea, hee thought himselfe without reproofe.

Next, let any one who is called

called look unto his own Experience; and hee shall see there was a time when hee had no feeling of that miserable estate. Now when wee shall finde a change, nature cannot be the worker thereof: for Nature hath not that Light to discover unto us our misery: wee are dead in sin by nature, and blinde also: How is it then possible for a dead man to see or feele? so that it must needs be a Light, surpassing a naturall Light, which sheweth unto us our misery. Againe, if it were only nature which discovereth unto us our miseries, (seeing Nature retaineth still her own naturall operations;) What is the cause that there was a

Rom 7.9.

Ephes. 2.1. Rom. 1.

IRREGULAR PA

R PAGINATION

Schol. *How may one know when the sight of his misery is wrought by the Spirit of God?*

Acts 2.37. Ephe.5.13 *Minist.* Because it is an effect of his working.

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Rom 7.9.

Ephes. 2. 1. Rom. 1.

time when we did neithe
ſee our ſelves nor our mi
ſery? for if the ſight of ou
miſery were naturall, we
ever would have ſeene th
ſame. So, becauſe it is o
Grace, blind Nature coul
never ſhew the ſame
therefore the ſight of ou
Rom. 8. 26 miſery is by the ſpecial
working of the holy Spi
rit.

Schol. *But* Cain, *an
divers other wicked me
did feele their own miſerie
how may wee diſcern be
twixt their ſight and tha
of Gods children?*

Miniſt. The ſight o
which wicked men hav
of themſelves, and thei
miſery, it commeth afte
ſome evill deed done, be
ing guilty, and thus con
victe

victed of the crime by their naturall conscience.

Next, they see the punishment, and onely therefore tremble. Further, their fear is for the punishment, onely, as *Cains* was: as also they feele not with any continuance the miserable state of their soule to strive against it, to subdue it unto true remorse: neither can they see the wickednesse of their heart, or truly desire to have it renued or brought under an heavenly sense of Gods love and favour. Isay 33.14. Gen.4.13, 14.

Schol. *Shew unto me also, how seeth the childe of God his miserable heart?*

Minist. The chiefe thing the child of God looks into, is the heart.

Next, he feeleth the evill diſpoſition thereof. Further, he is grieved with the ſenſe of the ſame. Then hee thirſteth to have it made better, rather then to obtaine the whole world, and all the pleaſures thereof. There will alſo be ſtill a ſtrife (at the leaſt) in his deſire and will. Laſtly, at ſometimes Gods childe will feele his heart made better then uſuall; that is, he will feele the hardneſſe, blindneſſe, unquietneſſe thereof ſomewhat abated: and light, ſoftneſſe. and peace, in place thereof. So that, when the preſence of God is in the heart, Gods childe feeleth it; when it is removed, he diſcerneth it. For the

Iſa. 63. 17.
Pſal. 51. 10
Gal 3. 17.
Iſa. 61. 10.

the truly wicked feele not an hard heart, neither know they what a soft heart meaneth. It is therefore onely peculiar to the childe of God, to be able to discerne rightly of his owne miserie and Gods mercie.

Schol. *But what if one do still feele nothing but hardnesse of heart & blindnesse of minde: as yet not being able to perceive a change?*

Minist. First, he must trie whether that sense of hardnesse he feeles be the worke of God, seeing there was a time, when he had not this sense: Next, mark if he be pleased with that estate, or rather gladly would have it made

better (if possibly it might be) though it were but like unto smoking Flaxe: Remembring that promise; Blessed are they who hunger and thirst for righteousnesse, for they shall be filled. Further, he must warily marke, whether at any time he is able (how weakly soever) to speake, intreat, and pray unto God, for mercie, to have the heart softned, &c. None can make us to pray in any measure, save the Spirit: yea, although there be but a sigh unto God, it is surely wrought by the Spirit. Then see if after prayer, or in prayer, he hath ever obtained any ease or rest. Lastly, though he obtaine no ease, yet let him

Isa 42 3.
Mat 5. 6.
Isa. 38. 14.
Ro. 8. 28.
Phil 4 7.

him looke if he would gladly have a soft heart in some measure (howsoever weakly relying upon the word) hoping that God in his own good time will come; therefore waiting in patience. Psal 40.1,2.

Schol. *What learne we hence?*

Minist. First, that the sight of our selues cometh not of our selues, but of God. 2. That we are in a blessed and happy estate, when we have a sense and feeling of our miserie, being displeased therewith, and desiring from our heart to have it removed. 1.Cor.11. 12. Mat. 5.

3. That in such an estate, we are those with whom God is now a working, if we be able to discerne Mat.13.16 Luk.10.24

cerne betwixt a ſoft and a hard heart: betwixt the Light of the Spirit, and the darkneſſe of Nature.

4. That when we obtaine but ſome peece of deſire, and ſometimes ſome little Grace to pray, with a little Hope repoſing upon the Word of God, that albeit to our feeling God is not neare unto us, yet that in his owne good time he will come againe: ſo that as truly as I feele an abſence, deſiring his preſenee, he will as ſurely ſatisfie our deſires, letting us feele his bleſſed Preſence.

Mic. 7. 9. Hoſ. 14.

Laſtly, though we be but as bruiſed reeds and ſmoking flaxe, having nothing to boaſt of, either of holineſſe or feeling, as the leaſt

Iſa. 42.

of all Saints; yet that God will neither breake off our longing, nor quench our desire. And so that finally we are in the state of grace notwithstanding all hellish tentations.

Schol. *How should we trie whether that be the true light or not, which in the time of feeling is felt?*

Minist. If we marke in the time of feeling, where-with the soule is filled.

Schol. *What then filleth the soule?*

Minist. An unspeakable power, which transformeth the minde, with a sensible presence of that great light, making the soule to exult, and rise up in joy, rest in peace, and triumph in perswasion Rom.8.36

Schol. *Whereof is the ſoule thus perſwaded?*

Miniſt. Of the love of God unto us in Ieſus Chriſt, in our Election and Redemption; that he hath loved and given himſelfe for us: ſo that by him being ſaved from condemnation, we ſhall be crowned with him in glory for evermore.

Ioh 3.16
Eph.2.4.
Rom.8.1 and 17.

Schol. *Who worketh this perſwaſion?*

Miniſt. The Spirit of God, which ſearcheth the deep things of God.

2 Cor.2. 19.

Schol. *Have not Gods children that ſenſe at all times of this perſwaſion?*

Miniſt. No.

Schol. *When is it felt then?*

Miniſt. At ſometimes onely,

onely, or when it pleaseth him to reveale himselfe, for his owne Glorie, and our Comfort, according to his own good Will. Isa. 54. 7, 8.

Schol. *Have not all the children of God a like measure of feeling?*

Minist. No.

Schol. *What if all ones Life time hee never have felt any such sense as you speake of; May he therefore conclude that he is one of those, in whom the holy Spirit dwelleth not?*

Minist. That followeth not that he should reason thus: I feele not, nor ever felt the joyes of the Spirit, therefore he is not within me; and I shall never feele the same. This is a false conclusion. The holy Spirit

rit may be in one (as it was
Lam. 3. 18. in a whole Church) even then when hee feeleth hardneſſe of heart, terrors, and doubting.

Was not the Spirit of God in thoſe Saints who do complaine, and demand
Iſa. 3. 17. of God thus; *O Lord, why*
1. Sam. 27. *haſt thou made us to erre from thy wayes, and hardened our hearts from thy feare?* Was not the holy Spirit alſo in the Prophet *David*, who ſuffered the
Iſa. 31. 52. terrors of God from his youth, with doubting of his life?

Schol. *Yet declare what that ſtay is, which ſhould uphold one in ſuch a temptation.*

Miniſt. Firſt, to looke unto God, next, unto our owne

owne heart.

Schol. *What is to be considered concerning Gods part?*

Minist. First, that all things (as the Scripture speaketh) worke together for the best, unto those who love God: Next, that God commeth when he will, chiefly in our most need. 3. That God hath all the haires of our head numbred, so as nothing commeth to passe without his gracious providence: and thus must we assure our selues, that it is his blessed will to hide himselfe from us for a little. 4. We must remember, that God is Mercy and wisedome it selfe; and that mercie moveth his Majestie

Ro. 8. 28.

Mat. 10. 30

Isa. 54 7, 8
Exo. 34. 6.

sty to give his presẽce: but wisdom directeth that presence, as he thinketh most expedient to his glory and thy good. So that he is but foolish, who fretteth in impatiencie, because God commeth not unto him at his pleasure, seeing he (who is wisedome it selfe) knoweth best his owne time. Lastly, we must remember, that Gods will in thus leaving us, is to try whether without feeling we can in faith beleeve his promises, resting and waiting patiently upon him in humilitie untill he come.

2. Kin. 6. 33

Deut. 8. 10
Iam. 1. 2.
Psa 40. 19.

Schol. *What should be considered concerning our owne heart?*

Minist. First, to marke if we find a want of Gods pre-

Can. 3. 1, 2

presence, discerning an absence. 2. We must marke whether this absence do grieve us. 3. Marke whether we hunger and thirst for his presence. 4. We must be sure that either we use the meanes of the Word and Prayer, or at least, have a desire to the same; suffering others to do for us, that we are not able to do. Last of all, we must try whether we have resolved to wait in hope, resting upon his promises in patience, with a constant desire untill he come.

Psal. 10. 1. Psal. 42.

Psal. 84, 2.

Isa. 8. 17. Isa. 25. 9. Hab. 2, 3.

Schol. *But seeing the Saints of God have not still a like measure of feeling, shew (as neare as you are able) what is the greatest measure of feeling they finde in*

in this life, and the least measure they attaine unto.

Minist. The greatest measure is, when one is ravished with an unspeakable presence of God, so that the senses of the body are not felt, but overcome with that fulnesse, which then the soule receiveth, as *Paul* was ravished: or by an extasie of revelation and visions, as befell unto *Peter* and the Prophets: or when the presence of God is felt in the word, either read or preached, or in Prayer, that it filleth the soule with an unspeakable joy, and a wonderfull peace of conscience, which none can understand, but he who feeleth the same.

2. Cor. 12. 1, 2.

Rev. 1. 10. Act. 10 3.

Act. 4. 31.

Againe,

Againe, the least measure which the Saints feele, is either *under terrour,* or in *the times of peace.*

Schol. *What is the least sense which the soule attaineth to under terrour?*

Minist. The estate of the partie must be considered, if he hath beene effectually called or not.

Schol. *What is the disposition of the Childe of God under terrour, who hath never beene called, but for the present is a Patient in the act of calling?*

Minister Bitternesse, doubting, terrour in the feeling of sinne and wrath; yet there is a kinde of weake desire, with a hope (although weake) raised by the holy Spirit to wait for

Act. 16. 29, 30.

for better.

Schol. *In such an estate, how is the soule supported?*

2. Cor. 12. 9 *Minist.* By a secret and powerful presence of God, although for the present it be not felt.

Schol. *What is that which maintaineth this presence?*

Ier. 17. 7. *Minist.* Grace to seeke grace, grace to languish for grace, and grace to

Mat. 5. wait in hope untill God come.

Schol. *If the Childe of God have beene called, and have tasted how gracious the Lord is, What is his disposition under terrour?*

Minist. He is possessed, either with a blinde terrour, or with a terror proceeding of guiltinesse.

Schol.

Schol. *What do you call a blinde terrour?*

Minist. When one is smitten with a confused Feare, not knowing the cause, nor wherefore. Psal. 77.3.

Schol. *What is the disposition of the Childe of God, in such an estate?* Lam. 3. 15. Psal. 77.3.

Minist. The soule is stupified, dashed, and amazed; almost devoured, and swallowed up with the feare.

Next, there remaineth a certaine memory of the Presence of God once felt: Lastly, the soule is secretly supported by the Spirit of God to wait: so that for all this, it despaireth not finally.

Schol. *But what if the feare proceed of guiltinesse?*

Minist.

Min. First, God giveth grace to pray for remiſſion of ſinnes.

1.Sam.7.6 Hoſ.6.1,2. Lam.1.22. Pſal.4.1.

2. He melteth the heart for offending of him.

3. When wee cannot ſorrow with teares, there will be languiſhing ſighs.

4. The remembrance of by paſt experience, yeeldeth ſome comfort.

Laſtly, (though at ſometimes ſcarce there be any Hope felt) yet the ſoule will wait for Comfort.

Schol. *Shew then, what is the leaſt meaſure of feeling, which the child of God hath in the times of his peace?*

Iſa.63.17. Lam.1.18.

Miniſt. A ſenſe of the hardneſſe of his heart, which he cannot poſſibly get ſoftened: A ſenſe of

Lam.1.13

Impe-

Impenitencie, Infidelitie, Blindneſſe of Mind, Deadneſſe of ſpirit; an inhability to ſtrive againſt the Heart, and the evill diſpoſition thereof, with any ſpirituall battell; onely there may remaine ſome weake deſire of a better diſpoſition: a ſmall kinde of diſcontentment with the preſent eſtate of the Soule: with now and then ſome heavy faint ſtolne ſighs, looking up unto God, for ſome helpe. Ibid. 1, 16. and § 17, 18, 19.

Schol. *What is the cauſe that God will have his Saints to feele ſuch terrors and ſtings of Conſcience?*

Miniſt. Firſt, that they may know that ſinne is bitter and fearfull. 2. That they may underſtand that God Pſal. 31. 5. Lam. 3. 39.

God is angry againſt all ſinne, and hath treaſures of everlaſting wrath, ready to be powred out upon impenitent ſinners. 3. That thereby the Saints may learne to hate and deteſt ſinne ſo much the more. 4. That they may reſolve to follow after Holineſſe, ſtriving to eſchue the Garment ſpotted with the Fleſh. 5. That ſo much the more dearly they may love Chriſt Ieſus, who hath waſhed and redeemed them from their ſinnes, and that moſt terrible Wrath, which burneth for evermore.

Heb. 12. 1.

Iude 23.

Pſal. 116. 1

Schol. *What is the cauſe that God will have his Saints to feele hardneſſe of Heart, and the miſerable eſtate*

estate of their souls?

Minist. First, to make them understand, how barren, dead, filthy Leapers they are by Nature, through the corruption of sinne. 2. That in this feeling of themselves they may be humbled, and truly acknowledge their miserie, in shaming and condemning themselves; that God in such a sensible Confession may be glorified. 3. To make them the more gladly and joyfully long for the comming of Christ. 4. That when they do feele, they may learne to discerne how precious a Heavenly Presence is: So ever thereafter, so much the more carefull to entertaine the same, and more thank-

Psal. 51. 5.

Ezek. 36. 31. and 20. 43.

Cant. 3. 4.

thankfull for all manner of Comforts. 5. That the Saints may know and understand, that albeit they finde sometimes GOD working within them, as indeed they do: yet that the strength of corruption is so great, that it quencheth these sweet and holy feelings; as also that wee may know our weakneſſe and infirmities to be such, whileſt we walke in this Tabernacle of clay, that we are not able to retaine a constant spirituall presence Last of all, that wee may afterwards pitie, and be so much the more mercifull unto others in the like estate.

1 Cor. 13. 14. Psal. 51. 13.

Schol. *What may wee learne hereof?*

Miniſt.

Minist. First, that ones sense and feeling is not enough, but God in mercy must multiply feeling after feeling, and grace after grace. Next, that wee should long to be freed of this body of sinne & death, to be clothed with our heavenly husband in glory: there immediately to see the face of God, there to feele an everlasting presence without any absence. Phil. 1.23. 2 Cor. 5. 1. Cor. 13.

Schol. *Is it possible that God can be in the heart, when we feele the hardnes of our hearts?*

Minist. It may be so

Schol. *How may that be knowne?*

Minist. First, by the feeling of the evill. Psal 88. 3. Psal. 38. 3.

2. By the extreame ſorrow, heavineſſe, and diſcontentment for that evill diſpoſition.

Pſa.63. 17. 3. By that remaining deſire, to have the ſoule truly touched with a ſenſible preſence of Gods holy Spirit: with a deſire to ſtrive, when we are not able to ſtrive.

Schol. *What manner of ſtampe leaveth this light in the heart (being now departed) in the time of hardneſſe of heart?*

Pſal. 61.20. *Miniſt.* Firſt, it confirmeth and ſetleth the ſoule to reſt upon that God whoſe preſence was once felt.

Next, it maketh the ſoule ſtill bold to draw neere unto God.

Fur-

Further, the memorie of that former presence bringeth comfort in tentation, because we have felt such light, as hath sanctified and renewed the mind, will, and affections. Psa.77.5,6

Againe, it maketh a man marvellous humble, to hate sinne, to love holines and righteousnes; to make choice of God, to be his sole pleasure and delight, as possibly he may: to loath this present life, and the pleasures thereof: to long to be dissolved to be with Christ: to walke as a stranger in this world: to have his conversation in Heaven, by faith and hope, as the heire and Sonne of God. The remaining stamp of this light also, maketh Psa.51.10. Phil.1.23.

Psal.139. the childe of God rejoyce when he seeth God honoured; and contrarily, exceeding sorrowfull, when he seeth him dishonoured.

Schol. *What is the cause that this small remaining light hath or can have such a stamp and effectuall working?*

Minist. Because this light once shining in the soule, draweth it so neere unto God, and God unto it, letting it see and feele cleerly in that light, that it is beloved of God: which when the soule once by a strong apprehension feeleth, it answereth God with a sweet love againe: so that this sense of the love of God once shed abroad

Psal. 27.8. 1 Ioh.4.19 Rom.5.5.

broad in the heart, perswading, comforting, and sanctifying the same, acquainteth the soule with God: so that neither can he forsake the same, or it finally forsake him: remaining alwayes sad (at least) when he is grieved: joyfull when he is glorified, either in mercy or justice. Ier 32. 40.

Schol. *Is it possible for the Childe of God to fall into such hainous presumptuous sinnes, as wicked sinners do?*

Minist. It is possible.

Schol. *What is the cause thereof?*

Minist. Because that the same vilenesse is in the nature of the Childe of God, which is in the prophanest Reprobate. 1 Cor. 6. 10, 11. Eph. 2. 3. Tit. 3. 3. 2 Chron. 33. 9, 10, &c.

Schol. *I grant, the child of God, before he be called effectually, may go on for a while in as evill a course as any Reprobate. But can the Childe of God, who hath beene effectually called, fall from his feeling and holines, in such sinnes as maketh the Reprobate for ever?*

Miniſt. Moſt certainly he may.

Schol. *How are you able to confirme your judgement?*

Miniſt. In place of light, he may be covered with darkneſſe: In place of feeling and perſwaſion, there may come deadneſſe and doubting; In place of joy, terrour: for ſoftneſſe of heart, hardneſſe; in place of holineſſe, much prophaneneſſe.

Schol.

Schol. *Explaine your meaning in so saying.*

Minist. It is plaine, that there was in *Iob* terrour and doubting: And in the Prophet *David*, sense of wrath, and grievous feares of wrath: And in *Solomon* a strange and fearfull declining from good, and a wonderfull practice of evill.

Iob 3.11, 12. Iob 6.4 9. Psal. 40.12 1. King. 11. 4, 5, 6, 7, 8.

Schol. *Can the Childe of God altogether lose the comfort of feeling, and be oppressed with terrour?*

Minist. Yea truly, and that so farre, that the sense of sinne and the wrath of God will over-burden the soule: as *David* testifieth, when he saith, *Thy hand was heavy upon me day and night, and my moisture is*

Psal 32.4.

turned into the drought of Summer. And again, *There is nothing found in my flesh, because of thine anger, neither is there rest in my bones. because of my sinne; for mine iniquities are gone over my head, and as a mighty burden are too heavie for me. My wounds are putrified and corrupt, because of my foolishnesse. My reins are full of burning, and there is nothing sound in my flesh:* yea, he further testifieth, that the indignation of God lay upon him. Againe he saith, thy indignation goeth over me; and thy feare hath cut me off.

Psal. 38 3. 4, 5.

Psal. 88. 7, 16.

Schol. *Yet declare further, how farre may the Childe of God be cast down*

)*feeling*

(feeling of Gods absence) being in continuall vexation by the apprehension of his anger, yet continuing the Childe of God?

Minist. First, the childe of God may be driven to such an extremity and narrow pinch, that (to his feeling) God hideth his face from him; the Lord rejecteth his soule, and when he roareth, crying out, that he shutteth forth his prayer. Lam. 3. 8.

Next, to his sense and feeling, he will feele the God of Heaven to be his enemie, pulling him in peeces, causing the arrows of his quiver to enter into his reins, filling him with bitternesse, and causing his soule to be far from peace.

Againe, the Childe of God, to his Feeling, may through the affliction of his ſoule, be at the brinke of deſpaire, and at the point of death: yea, and from his youth ſuffer terrours, doubting of his life.

Pſ. 88.15.

Laſtly, the Childe of God through the manifold tentations of his ſoule, will be ſo dejected, that when he prayeth, his ſpirit will be full of anguiſh and vexation; and Agonie, thinking that God hath either forgotten to be mercifull, or that he hath ſhut up his tender mercies in diſpleaſure: that he hath overthrowne & deſtroied him on every ſide: that being gone, God hath kindled his wrath againſt him. Schol.

Pſ.77.8,9.

Iob 16.7, 8,9,10,11, 12,&c.

Schol. *Can the Childe of God after he hath felt terrour become so senslesse, that he will be hardned from the feare and awe of the Majesty of God?*

Minist. He may, as the Prophet *Isaiah* testifieth, when he saith, Why hast thou made us to erre from thy wayes; and hardned our hearts from thy feare? as also experience of the Saints of God in all ages witnesse the same. Isa.63.17.

Schol. *How farre may the Childe of God after his effectuall calling, runne riotously in prophane loosenesse?*

Minist. First, he may stray and fall away in his affections of Love and hatred. Secondly, he may loose Rev.2.4. Rev 3.15.

loose the reins in outward actions.

Schol. *How may the child of God degenerate in his affections?*

Minist. First, his Love and obedience may grow cooler unto Christ Iesus, his hatred likewise of sinne may be dimished: and the love of righteousnesse be removed a little; and yet remaine the Childe of God. As we see in *David*, a man after Gods owne heart, and *Peter*, *Christs* deare Apostle, who thus for a while did fall away in their affections.

Rev. 2 4, 5

Mat. 26. 7.

Schol. *What are the degrees by which the Childe of God commeth unto this disordered ryot and loosenes in his affections?*

Minist.

Minist. First, he sufferеth the presence of God to go forth of his heart; and the minde to be blinded.

Iam.1.14. ps.32.3,4. Heb.4.12, 13.

2. He leaveth off seriously either to seeke God, or to mourne for his absence.

3. The vaile and snares of hardnesse of heart, thus commeth upon him.

4. The heart becommeth senslesse and dead.

5. The party thus lying open unto tentation unarmed, sinne deceiveth, with the inticements thereof, defiling the affections, perswading them to fulfill the lusts of the flesh.

6. The sense of heaven and of hel become strangely decayed.

And lastly, there may well

well abide a light to convince and convict the conscience thus defiled: But no power to resist sinne in the act.

Schol. *What should we learne from hence?*

Heb.3.12. Heb.3.12, 15. *Minist.* First, to beware we loose not our peace and communion with God.

2. To shunne hardnesse of heart, and blindnesse of minde.

3 Not to suffer the conscience to be senselesse without feeling, but ever to retaine a sight and sense of sinne, and the terrour of Gods wrath for the same: with some measure of remorse, and godly sorrow.

Heb.3.13. 4. To be watchfull, that the vile bewitching pleasures

sures of sinne, benumme not the conscience, making it consent unto such abhominations: for if we so do, the strength of sinne will overcome us; and by the righteous judgement of God we shall fall into some great danger, which although it brings us not to hell, shall be a staine in the Conscience, and as a thorne in our side, all our life long. 1 Sam. 12. 11.

Schol. *Is it possible for the Childe of God to fall into such grosse sinnes, as those who are ordained unto destruction? the sinne against the Holy Ghost excepted?*

Minist. Nothing more certaine: he may fall into the same sinnes, and yet be no cast away. *Esau* a Reprobate

2 Sam. 11. 4. probate was a Fornicator. *David* an Elect, did commit adultery. *Lot* an Elect, was overtaken with drunkenneſſe and inceſt: ſo alſo was *Noah* with wine: *Peter* an Elect, denied Chriſt: and *Ioſeph* did ſweare by the life of *Pharaoh:* ſo that he hath no freedome (if Gods Spirit be abſent) more then theſe, not to fall into ſuch groſſe ſinnes: the ſinne againſt the Holy Ghoſt excepted.

Gen. 9. 21. Mat. 26. 70 Gen. 41. 15

Schol. *What is the ſinne againſt the Holy Ghoſt?*

A diſcovery of the ſinne againſt the Holy Ghoſt.

Miniſt. There are ſixe names given unto this great ſinne.

Mat. 12. 31 1. It is called, A ſinne againſt the Holy Ghoſt.

Mar. 3. 29. 2. A Blaſphemie, an impious Blaſphemy extreme-

ly

ly impious.

3. A sinne that never shall be forgiven. Luk.12. 10.

4. A Falling away, an Apostasie. Heb.6.4. Heb.10. 20.

5. A sin against Knowledge and Conscience, in great light, in despight of the Spirit of grace.

6. A sinne unto death. 1 Ioh.3.16

Schol. *Why is it so diversly named?*

Minist. Because God in his Word hath beene pleased so to expresse the same unto us: Yet, if we list to looke more nearely into the same, we shall finde sundry causes. First, it is called, *A sinne against the Holy Ghost:* Not in respect of the substance of the Holy Ghost; for the *Essence* of the three Persons, is all in Mat.11.31

in one and the ſame God: nor yet in reſpect of the Perſon of the Holy Ghoſt; for whatſoever is done againſt any one of the Perſons, is done againſt all three: but it is ſaid to bee done againſt the Holy Spirit, becauſe done againſt the immediate effect, worke, and office of the holy Spirit, to wit, againſt the ſhining light of the ſaid Spirit: this light is indeed an effect of the Father and of the Sonne, as well as of the holy Spirit: yet it is ſaid to be againſt the holy Ghoſt onely, becauſe it fighteth againſt a ſpeciall immediate worke of his, againſt that light and work of grace kindled by him.

2. It

2. It is called a blaſphemie, an impious blaſphemie, extremely wicked. There be divers blaſphemies, a blaſphemie of men, a blaſphemie directly againſt the Sonne of Man; a blaſphemie impious, wicked, ſuch as was *Pauls* blaſphemie, which becauſe (as hee teſtifieth) it was not done wittingly, he was received into mercie, becauſe he did it ignorantly. But this ſinne againſt the Holy Ghoſt, is a blaſphemy exceeding wicked; ſurpaſſing his, becauſe it is done with extreme deſpight againſt a manifeſt convincing light.

Mat.7.23. Mar.2.3. Mat. 12.31. 1 Tim. 1. 13.

3. It is called a ſinne which never ſhall be forgiven: not from the nature of

Luk.12.10

of the ſinne, as if there could be any ſurpaſſing Gods mercy (for a finite creature is not able to commit that ſinne, which an infinite God in mercy is not more able to pardon) but it is ſaid to be irremiſſible, becauſe there is no mercie appointed for it, becauſe there is no repentance to be given to ſuch a one, and ſuch a one ſhall never begge for mercy. Yea, I may further adde, that the furie of ſuch a one who committeth this ſin, is ſo great againſt Chriſt, that ſuppoſe he might have mercy by repentance, yet he would not have it.

4. It is called a falling away, or an Apoſtaſie, becauſe

cause it is not onely a simsile Apostasie, of a part, or for a time, nor yet an Epilepsie, or a spirit of slumber, but also a totall, finall Apostasie. Heb. 6 4.

5. It is called, a sinne against Conscience and Knowledge, with great despight against the Spirit of grace: there is no man but he sinneth against knowledge and conscience. So these Pillars of the Church, *Peter* and *David* (before him) sinned, with many more. Yet all without despight: therefore take away despight, malice, and extreme despight, and so long there will be no sinne against the Holy Ghost. *Note.*

Lastly, it is called a sinne unto

of the sinne, as if there could be any surpassing Gods mercy (for a finite creature is not able to commit that sinne, which an infinite God in mercy is not more able to pardon) but it is said to be irremissible, because there is no mercie appointed for it, because there is no repentance to be given to such a one, and such a one shall never begge for mercy. Yea, I may further adde, that the furie of such a one who committeth this sin, is so great against Christ, that suppose he might have mercy by repentance, yet he would not have it.

4. It is called a falling away, or an Apostasie, because

cause it is not onely a simple Apostasie, of a part, or for a time, nor yet an Epilepsie, or a spirit of slumber, but also a totall, finall Apostasie. Heb. 6 4.

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Lastly, it is called a sinne unto

unto death, becauſe al ſorts of death do follow it, corporall and ſpirituall, firſt and ſecond, temporall and eternall.

Schol. *Where doth this greateſt ſinne chiefly make reſidence, in theſe who commit the ſame?*

Miniſt. In the heart and minde.

Schol. *How may it bee judged of there?*

Miniſt. By ſix properties or effects, three in the minde, and three in the heart.

Schol. *Declare which be they.*

Miniſt. In the minde it is done againſt all ſorts of light.

1. Againſt the generall light of all the powers of the

the minde.

2. Against the particular speciall light of the conscience.

3. Against the spirituall light, that light of the Spirit, Word, and Grace.

Secondly, in the heart,

1. It must be done willingly, with a full consent (as the Apostle speaketh) For if we sinne willingly, &c.

2. There must be malice in it: as *ver.* 29. where such a one is brought in despighting the spirit of grace, &c.

3. There must be the extremitie of malice in the same; because such a one treadeth under foot the Sonne of God, and trampleth under the bloud of the New

New Testament, as it it were dogges bloud; crucifying Christ unto himselfe, and making a mocke of him; all which are actions of despite, and extreme desperate malice.

Schol. *What principall qualitie must he needs bee endowed with, who can commit this sinne?*

Minist. He must have a great light & knowledge: for then it is properly said to be committed, when a mans illumination is so great, that he cannot be ignorant (though hee would) what he doth, and yet for all this, will wittingly and willingly of a desperate malice, oppugne, impugne Christ and his truth more and more, persecuting

Iob 6.7.

secuting the same with finall obstinacy, to that end onely to withstand and despight him: so that then they become of a divellish nature, or rather very devils: for still the further one wadeth into this sin, (untill the consummation thereof) he more he partakes both of the knowledge and malice of the divell: *As the Pharisies, &c.* of all others the worst: for some there were who knew Christ in his cratch, some sucking his mother very yong, some nayled on the Crosse: others againe, could not know him, no not in the greatest light and glory of his Miracles. A third sort he had to do with; who knew him clearly by the light of the Spirit,

Note.

Spirit, and of his wonderfull Works: and yet maliciously spake, and did against their knowledge, blaspheme, sceffe, and mocke the Sonne of God; and these were the Pharisees; whom falling into this blasphemie against the Holy Spirit, Christ reproveth and threatneth.

Schol. *To how many sorts of people is it incident to commit this sinne?*

Minist. As I take it, to two sorts onely.

Schol. *Which be they?*

Minist. First, such, who having given their names unto Christ, taking upon them a profession of him and his truth: yet in the time of temptation do make defection, continuing

ing in the same. untill they fall into an universall Apostasie, so perfecting this sinne.

2. There hath beene another sort, who knew the Truth clearly, by a generall speciall, spirituall, convincing Light, not taking upon them the profession thereof, nor the names of Christians: who notwithstanding that they were indued with a great light of the truth; yet did they with all their might in great malice impugne the same, persecuting with great obstinacy Christ and his Members; such were the Pharisees.

Of the first sort, who made defection, we reade of *Alexander* the Copper-

2 Tim. 1.

ſmith, *Julian* the Apoſtate, *Porphyrie*, &c. Of the other, as I have ſaid, were the Phariſies. For they knew that an uncleane ſpirit could not worke a true miracle: ſeeing every true miracle muſt be wrought by an Infinite, not bounded Power (the whole power of Hell being limited) which is only of God: Therefore to aſcribe ſuch miraculous Works to Belzebub, an uncleane ſpirit (derogating the glory of the Sonne of God, and taking away the fruits and efficacie of the ſpirit) was in them as vilde and pernicious a blaſphemy as could be: Since all the devils in Hell (their powers being joyned) are not able

to

to work one true Miracle: for by them Christ was declared to be the Almighty God, manifested in our Flesh. Iustly then were they condemned of blasphemy against the holy Spirit, because their sinne had in it no infirmity; but was altogether of obstinate, setled, well-advised malice: Whence from them this sinne hath the name of blasphemie; as from the first sort of Professors (who have made defection) it is called Apostasie. 2. Thes. 2. *Note.*

Schol. *What do you call, or how do you define this Apostasie from the truth?*

Minist. It is not an Apostasie from a Naturall, Morall, or Civill Truth,

from a Truth in these outward things (for which men so strive) but it is an Apostasie from a supernaturall Truth, from a Truth concerning our everlasting salvation, and the lively faith in Christ Iesus.

2. It is not onely a particular Apostasie from any peece or parcell of this divine Truth, but it is a generall Apostasie, from the whole word of this truth, which we call the Gospel; and consequently, a manifest defection from the living God, who in Christ Iesus was manifested in our nature. Neither is it a partiall defection with a part of the soule onely; with the minde or heart onely: but it is a totall defection

fection of the whole soule; yea, not only of the whole soule, but also of the whole Man, both soule and bodie.

3. It is a finall defection, a defection without recoverie, such an Apostasie as *Hebr.* 6 is called a Falling away: so that whosoever falleth truly into this sinne, falleth away without recovery: yet men do not come into this universall Apostasie all at once, but by little and little, and processe of time: For first, they chase away and banish their whole Light; they waste and make shipwracke of Conscience; they desperately harden their whole hearts, untill they become as it were in-

carnate Divels, Satanized in a wonderfull manner, untill they match Belzebub himself in their desperate despite and malice: So that there is no sin which maketh a man so spitefully to detest Christ, as this sinne, yea, with all such extreme hatred, that although he might, he will receive no benefit of his Propitiatorie and expiatorie sacrifice.

Note.

Schol. *What is the cause that this sinne is so severely punished?*

Minist. Amongst other causes, because it is so free of infirmitie, and sudden fits and passions (which other sinnes are not free of) and so full of desperate malitious, well-advised malice.

malice, scraping forth all Light, banishing all Conscience, fighting against the Heavens so farre, that because it cannot attaine unto Christ (who now in Heaven sitteth at the right hand of the Father in all glory) it undertaketh to be revenged vpon his true Members, the Militant Church upon earth: which (so farre as it can) it persecuteth, oppresseth, and by all meanes rooteth out: so that it is just with God, in his righteous judgement to have decreed, never to give repentance unto the same.

Schol. *By what steps or degrees doth this sin ascend to the height of impiety?*

Minist. By foure steps it

ascends, or rather descends towards hell.

1 First, it maketh a man do actions against knowledge and conscience (and that without infirmitie, usuall in other sinnes) falling from the faith of Christ.

2. Next, It maketh them to go on forwards in the same continually, untill they make their partiall defection a totall, their particular a generall, and their generall, a finall Apostasie.

3 Then, further, it maketh a man divelliſh, malitious, despightfull, to grow in malice against Christ and his members, more and more.

4 Lastly, If (neare finish-

ed)

ed) it be the sinne against the holy Ghost indeed; it maketh a man violently breake forth in all sorts of fearfull and terrible persecutions; in all kindes of Blasphemies and grosse visible Actuall sinnes: all Murthers, Burnings, Oppressions, Witchcrafts, Sorceries, Extirpations: Finally, and what not? To that end onely that it may resist, oppose, and despight, and fight against the power, effect, graces, and convincing Light of the Spirit.

Schol. *May not one who in Gods sight and Decree, is chosen unto life, seeme to begin to fall into this sinne, and yet be called backe both from proceeding therein, &*

finish-

finishing the same?

2.Kin.21.1 *Minist.* As I take it, he may, for we know *Manasseh*, the sonne of good *Hezekiah* king of *Iudah*, ruling in *Ierusalem*, the place of Gods glory and worship, in the midst of a glorious Priesthood, many hundred years old (whereof he could not be ignorant did notwithstanding abhominably sinne, and seeme to go on, in the finishing of this sinne for a long time; overturning and extinguishing (to his power) Gods worship, building againe those high places, which his Father had cast downe and abolished; making a Grove, & worshiping the whole hoast of Heaven, building

Altars

Altars (contrary to Gods Commandement) in the house of the Lord, and the two outer Courts thereof for the whole hoast of Heaven; causing his sonnes to passe through the Fire, giving himselfe to witchcraft, and Sorcerie, to use Familiar spirits, and soothsayers; setting up the image of his Grove in the house of the Lord; filling and causing Ierusalem to swim from corner to corner with innocent bloud: finally, exceeding those exceeding sinnes of the Amorites, yet no cast-away, but at length proved to be the childe of God for all this. *Iosephus* also thus writeth of him.

Ioseph Ant. l. 10. c. 1.

He was so impudent, that he

he ſpared not to pollute the very Temple of God, the Citie and the whole Countrey: for making his entry in deſpite of God, he ſlew afterwards all thoſe who were vertuous men amongſt the Hebrews, and though hee had no want of Prophets, yet ſo it is that he killed every day ſome; ſo that Ieruſalem was overflowne with blood. &c.

Thus farre we ſee one went, and was by the mercie of God called backe againe. Wherfore no poore Chriſtian (howſoever ſinfull) not comming neare the ſinnes of *Manaſſeh*, ought not to thinke he hath committed this ſin: yet it is good for all to flie all ſinnes; chiefly, thoſe done

done with deliberation, against Light, Knowledge, and Conscience': For we know, the further, that even *Peter* himselfe went in *Caiphas* Hall, he swore and forswore, denying Christ so much the more: But it was a great Mercy to be called backe againe: For which, let all in their feares wish and pray.

Scho. *What in the meane time must comfort and uphold poore fearfull soules, who imagine to have committed this sinne, therefore forsaking all meanes?*

Minist. In my judgement, a better information of their judgements is of great consequence to helpe to sustaine them: For though we yeeld for a while

while to all they affirme, yet if they say, that they could wish they had not so
1 sinned, certainly then, they have not thus sinned; or if
2 they feare to be, or fall into this sinne, they shall surely never commit this sinne.
3 Further, such persons must be demanded of, whether they be come unto that despight against Christ, that they would trample upon his bloud as upon the
4 bloud of a Dogge? Whether their impious Blasphemy be such, that (with the Pharisies) they do call him Belzebub? Whether those foregoing properties
5 of this sinne have beene in them, (*viz.*) a touched heart, a taste of the powers of the word of Truth, a taste

taſte of the powers of the World to come, to be partakers of the ſpirit (whēce all ſuch who affirme that their former actions, and ſeeming graces, have onely beene hypocriticall lip-labour, are excluded from poſſibility to have committed this ſinne.) Whether they have fallen quite away from the Religion? 6
Whether they have renounced their faith in Chriſt? 7
Whether they have impugned and oppreſſed the known Truth; yet perſiſting therein, with reſolution ſtill to go on therein? 8
Whether they have fallen againſt Knowledge and Conſcience? 9
Whether there be no infirmity in their fall? 10
What 11

long

long time it is ſince they
12 have ſo ſinned? Whether
or not as yet they may be
13 reclaimed? Whether now
they obſtinately perſecute
Chriſt in all his members,
ſo farre as they are able?
14 Whether they runne not
with an high hand, in all
manner of groſſe actuall
ſinnes and rebellions?
15 Whether their wickednes
be ſuch, that (unto their
power) they draw others
into the ſame exceſſe of ry-
16 ot with them? Whether
their diſeaſe hath beene,
and is, onely in blaſphe-
mies of the minde, and
then it is not, nor ſo long
can be this great ſinne,
which burſteth forth (as is
prooved) in ſtore of all
manner of groſſe abhomi-
nable

nable actions? Whether if Christ were now amongst us visibly, they would set to their hands, and helpe to crucifie him againe? Whether their temporall be turned into a finall Apostasie? (which is onely a time for the whole Church to judge thereof.) Finally, whether they be transformed (in a manner) into the very divell? so partaking of his light, knowledge, malice, and divellish nature: all which properties to be in them, none but by advice of the devill (in the furie of a strong temptation) will dare to affirme: so that by that time these questions have beene prest; and their contrarie, lying, shifting, so-

17

18

19

ſophiſticall anſwers, objections, and evaſions, refuted and diſcovered, it is likely by the grace of God, and the other meanes, that the furie of the Temptation will diminiſh, and their judgements be ſomewhat enlightened: ſince it is a tricke of the Divell in temptation, (chiefly when he is aided by Melancholly) to make our leaſt ſinnes our greateſt, and our indifferent ſinnes, the ſinne againſt the holy Spirit. Therefore, now to conclude this point, all ſuch poore ſinners, who either feare to have committed, or to commit this ſinne, not having the fore-named properties (for ſome, or a few of them will prove no-

nothing) may cheare up their fainting ſpirits, and lift up their feeble falling hands, and weake knees, making ſtraight ſteps into their feet (as the Apoſtle ſpeaketh) leſt that which is halting be turned out of the way. For their ſinne is farre, farre, farre, and not neare this moſt fearfull extreamely impious blaſphemie, unto which Repentance is denyed: Far from this finall Apoſtaſie, and wilfull malicious ſinne, againſt knowledge, and the convincing, coole, well advifed light of Conſcience: Farre, farre, and not neare this ſin unto death, called, The ſin againſt the holy Ghoſt: and therefore may, & ought boldly to uſe all

all the holy meanes appointed of God to attaine the assurance of salvation.

Schol. *But to returne to our former purpose, how commeth it to passe that the Children of God fall into such grievous sinnes; Grace by the holy Ghost being begun in them?*

Ephe.4. 29,30.

Minist. Because they nourish not the grace of God, but suffer the power of sinne to over-rule them.

Schol. *After what manner do the degrees of sinne grow upon the Elect?*

Minist. First, the minde is blinded, the wil perverted, and the affections corrupted, with the desires of the pleasures of sinne.

2. The graces of the holy

holy Spirit are quenched, by the entertaining of worldly lusts

3. The inward restraining grace being away, and so the heart defiled with uncleanesse, the Members of the bodie (which are now become the weapons of unrighteousnesse) having no power to resist, do yeeld, and fulfill the will of the flesh. Rom. 7. 23.

Schol. *What may wee learne from hence?*

Minist. First, to take good heed, and beware of the first motions of sinne. Next, warily to entertaine grace, both in flying all occasions of wickednesse, and entertaining all holy exercises; thereby preventing hardnesse of heart, blind- Rom. 7. 7. 1 Thes. 5. 22. Jude 23. Gen. 3. 3. & 39. 10.

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blindneſſe of minde, and deadnes of ſpirit. Further, to have a continuall battle againſt the vildneſſe of our inward luſts. Laſtly, although the fleſh refuſe to fight; yet to be conſtant, and never give over ſtriving, if it were but with one ſigh unto God, from the ſenſe and burden of corruption.

Ro.7,24, 25.

Schol. *What is the diſpoſition and ſtate of the Child of God, when he ſinneth in the aforeſaid manner?*

Minist. He is ſenſleſſe, either of the joyes which he once felt, or of the terrours wherewith his ſoule once was pierced, becauſe he hath quenched the Spirit. Next, the love of ſinne prevaileth againſt that love which

Pſ.51.10, 11,12.

which formerly he had of God. Then the heart is hardened; in which, although there abide a memory of wrath, yet there remaineth no terrour to be as a bridle to curbe and restraine sinne.

Further, there is a sluggish unwilling carelesnes, in performance of all spirituall exercises: he hath then no pleasure in prayer, reading, or hearing of the word, &c. Rev 2.15. 16 19.

Last of all, those small sinnes, which before he made conscience of, he wil neither account so much of them, nor of greater sinnes, as before he did of evill thoughts.

Schol. *What is the cause hereof?*

Minist. First, an inward desertion of the Spirit: Next, the tyranny of the flesh, in the lusts of it.

Schol. *What causeth the Spirit of God to withdraw himselfe?*

Eph. 4. 30. *Minist.* Sinne and impenitencie.

Schol *What maketh the affections to be thus vile?*

Minist. First, a distaste of the meanes of grace.

2. Pleasure in unrighteousnesse.

Schol. *Doth the Childe of God sinne as freely, and as senselessly as the wicked and reprobate?*

Minist. Before he be called, he may.

Schol. *But after effectuall calling, will he sinne as freely, and loosely without*

con-

conscience as the wicked?

Minist. As concerning the unrenewed part.

Schol. *How is it possible that the Childe of God, being effectually called, can fall, seeing he hath the Spirit of God?*

Minist By reason of the weakneſſe of grace, and ſtrength of corruption. Then becauſe the childe of God ſuffereth the heart to go looſe, without laying any impoſition and burden upon the ſame, either of terrour or inward ſtrife, by holy exerciſes of the minde, or outward lawfull imployments of an ordinarie calling. Gal. 5. 15. Pro 4. 23.

Schol. *What neceſſitie is there of this burdening the heart?*

Mat.15.19
Gen,6.5.

Min. Becauſe the heart is never idle, but in continuall motion: therefore, when we overcome it not with good things (it being now bent unto al evil) or when in ſtriving we are equall unto it; it overcommeth us, making us to fall ſhamefully.

Schol. *Doth the Childe of God for all this ſinne ſo freely, that he ſcapeth in the meane time unchallenged?*

Rom.2.15.

Miniſt. No, for in the time of his ſinning, he hath a reproving accuſer within him.

Schol. *What in this doth the renewed part?*

Iſa.30.21.

Miniſt. It will not ſuffer him to take his full ſwinge therein, but he is diſpleaſed with it: It admoniſheth bu

but is not heard: It oppoſeth it ſelfe, but hath no force to controll, command, or reſtraine, but is overcome by the old flouds of filthineſſe of the unrenewed part: And thus it lieth as it were ſmothered, drowned, and quenched: and ſo the Spirit commeth to be grieved.

Schol. *Now tell me if the Childe of God can fall after that he hath received great comfort?*

Miniſt. He may, for *Peter*, after that he was overſhadowed on the Mount, did fal grievouſly, denying and forſwearing Chriſt. And alſo afterwards, whē he had received a farre greater meaſure of the Spirit, did not onely diſſemble Gal. 2. 12.

himselfe, but also drew *Barnabas* in the same hypocrisie.

Schol. *Can the Childe of God, after that he hath been heavily cast downe with terrour, fall againe?*

Isa 39.2.6. 2 Chr.32.1 *Minist.* He may: so *Ezekias*, after he had beene greatly terrified, did fall; so did *David* in numbring the people.

Schol. *Why suffereth the Lord his Saints to fall thus?*

Minist. First, to teach him that standeth, to take heed lest he fall.

1.Cor. 10. 12. 2 To shew unto the Saints their owne weakenesse.

3. To teach them to entertaine and cherish God carefully in their hearts.

4. To make his children earnest

earnest in begging the grace of sanctification, (yea, above the grace of feeling) that their election may be confirmed so much the surer unto them thereby.

Schol. *Doth the Lord suffer his Saints after they have fallen, to sleepe in sinne?*

Minist. Not alwayes, but in the end he wakeneth them.

Schol. *What is the first thing which God worketh in them at their wakening?*

Minist. He worketh in them, first a sight: secondly, a sense of sinne: lastly, a feare of punishment. Gen. 42. 21, 22.

Schol. *What manner of sight worketh he?*

Minist. First, he letteth

2. Chr. 34. 27, 28.

them see the hainousnesse of their sinnes in having offended so glorious, dreadfull, and terrible a Majestie. Then he aggravateth their sinnes so much the more, in that it was against the light of conscience and feeling, after their effectuall calling: therefore the wrath of God to be so much the more incensed against their sinne. Lastly, he sheweth them to be guiltie, and by their owne confessions, judge and condemne them to be worthy of hell-fire.

Ier. 31. 18, 19.

Eze. 36. 31 Psal 88. 2, 3, 4, 5, 6, 7, 8.

Schol. *What manner of sense is that the Childe of God hath, being thus wakened?*

Minist. First, a sensible torment: Next, an absence of

of the holy Spirit, and his sinne standing up betwixt him, and the mercy of God.

Schol. *What manner of torment is that which he feeleth?*

Minist. The torture-racking conscience, drawing him before Gods tribunall, accusing, convicting, and condemning him, beginning to be a terrible executioner, in vexing and tossing the soule, with the intollerable sting of an unspeakable wrath.

Schol. *What in the meane time doth the soule in such an estate?*

Minist. It suffereth under intollerable weights and burdens, doubtings, heavy and conflicting bat- Psal 88 15 16. Psal 3 4.

tels, not being able to finde any issue.

Schol. *What manner of feare is that, which the child of God hath being wakened?*

Minist. A feare of eternall rejection from God. Next, a feare that his effectuall calling (which he once imagined to be good) was but counterfeit. Further, a feare that the holy Spirit will never come againe, either to comfort or sanctifie him, in that measure he formerly enjoyed it. Lastly, a feare that either his sinne will not be forgiven him; or at least will bring some great shame and punishment upon him.

Psal. 71. 9. Psa. 143. 7. Psal 51. 11

Schol. *In this estate what*

is the disposition of the child of God towards sinne?

Minist. Hee wisheth from the bottome of his heart he had not so sinned. Next, he hath indignation at sinne, not so much for the torment he feeleth, as that he hath offended so good and gracious a God. Yea, he abhorreth himselfe for his sinne. Iob 39.37 38. and 42 6.

Schol. *What learne we from this manner of wakening of Gods Saints?*

Minist. First, that God will not suffer his children to sleepe for ever in their sinnes. Next, that sinne hath a most terrible fearefull countenance. Lastly, that though sinne lurke for a while, and seeme pleasant to the taste, yet it bringeth Ge 42.23.

geth with it the extremeſt ſorrow in the world: yea, if God but waken any for an evill thought, it proveth more fearfull than all the torments in the earth.

Schol. *Which be the ſins that troubleth the Childe of God moſt?*

Miniſt. Thoſe ſinnes which he committeth after his effectuall calling.

Scho. *But, will the Lord ſuffer his Children to lye ſtill thus under terrour and doubting?*

Min. No.

Schol. *What, and how worketh he in his Saints, after that in this manner he hath beaten them downe?*

Ier. 31. 18. 19. Ezc. 16. 31 Z. 12. 10, 11, 12.

Miniſt. Firſt, he ſoftneth the heart in a bitter ſorrow, in the abundance of

of the spirit of Prayer and Mourning, to powre out the heart before him, with many teares, and strong cryes. Next, by degrees in processe of time, he powreth out, first a hope, then a sense and perswasion of the Remission of sinnes: cleansing the soule from guiltinesse, through his most pretious bloud, all-sufficient merits, and satisfaction, being apprehended and applyed by Faith, which he then increaseth and strengtheneth to see and lay hold upon the promises of life. Then, hereupon he bringeth comfort, and more assured perswasion unto the soule, confirming and setling the weary and troubled heart, with the

Psal 143. 8,9,10,11.

Heb.4.16. Rom.8.15. Gal 4.5,6.

the ſpirit of peace. Laſtly, he giveth the trembling Soule a free acceſſe unto his Countenance, with boldneſſe to draw neare unto the Throne of grace; and cry *Abba, Father.* So that marke how fearfull it was before of his dreadfull Majeſtie, and how it was perplexed in doubting of his love, it will now finde him a thouſand times more comfortable, and more ſweet, in powring out of his love and the ſenſe ther-of, by the ſpirit of adopti-on, and joy of the holy Ghoſt.

Scho. *What fruits bring-eth this forth?*

Pſal.116.1, 2,3,4, 5,6, &c.

Miniſt. In reſpect of God, the childe of God will love him better than ever

ever he did before. The Lord will also be most precious in his eyes: and the promise will be as meat and drinke unto his soule. Next, in regard of sinne, he will hate and abhorre it more than ever he did, and will be more warie of the deceitfulnesse thereof, that it snare and intice him not in the like manner againe. Further, he will abhorre himself in regard of sinne, accounting of himselfe as of the most base and miserable wretch in the world. Lastly, he will labour instantly, in season and out of season, to make a covenant with the eyes, the tongue and all the members of the body; watching also diligently over the heart and affe-

Iob 42.6.

Iob 31.1.

affections, that, as in former times, they ryot not in licentiousnesse.

Schol. *Yet I would know, whether one feeling the bitternesse of his sinne, and mourning for the same, and having a sense of the forgivenesse thereof, with a full purpose never to do so any more by Gods grace: if yet for all this, he can fall into the same sinne againe.*

Minist. Yea certainly in some sort.

Schol. *How so?*

Minist. First, because in men there is a predominant sinne of naturall inclination, which hath more power over a man than any other sinne: which cleaveth as close unto him, as the skinne of his body.

Heb. 12, 1.

This

This sinne, for the most part leadeth, and over-ruleth a man: well it may be that with much griefe, sorrow, mourning, and with many teares he may obtaine grace to see, hate, strive against it, and in part to slay it, but do what he can, he will hardly get it altogether abolished. Againe, because Satan the cruell enemie of our salvation, still provoketh the childe of God chiefly with the inticements of that over-ruling sinne, working after this manner: First, he watcheth diligently for an opportunity to catch us, when we are not upon our guard, or when (being careless) we thinke and soothe our selues that we

Rom 7.25

Luk.22.31

have ſufficiently overcome
2.Cor.2,11 and maſtered ſuch a ſinne, and that we ſhall not be troubled therewith any more. Then having thus at unawares ſurpriſed us (we being unarmed) and not able to reſiſt his inticements (aided by our inward foes) reenter into us againe by degrees: ſo cauſing us to fall by little and
Rom.7 13. little For, firſt he caſteth a faire ſmooth vaile over the predominant ſinne of naturall inclination, making it either (if it be poſſible) to appeare no ſinne at all, or at leaſt to be but a ſmal, light, trifling thing, and not out of meaſure ſinfull, as indeed it is: after which (frailtie not being able to reſiſt) the affections are defiled,

defiled, inflamed, and set on fire, with a love to the inticing object of seeming delight: which being done (the flesh and carnall reason now bearing sway) he never leaveth untill he cause the childe of God to fall into the same sinne againe; unlesse the Lord by speciall grace sustaine him.

Schol. *What moveth that cruell enemie to assault Gods Children in that terrible manner?*

Min. The hatred which he hath, first, against God, and then against man, because of God. Next, because above all things he would gladliest have one to fall away, who hath obtained grace: For this he thinketh

is

is his glory, to disgrace the worke of the holy Spitit in us; and to cause the Name and holy Religion of God to be blasphemed; As also that he may bragge (if it were possible) of his victorie over the power and grace of God. And further, because there is rooted in him an unsatiable desire of the destruction of all the creatures of God, but especially of his Elected children.

2. Pet 5. 8.

Schol. *What lesson ariseth from hence?*

Minist. First, to take no Truce with sinne, because this cruell enemy entreth unto the soule thereby: for dallying with sinne, is as it were a doore for him to enter in us: the soule then being

being the place of his residence.

2. To labour diligently and narrowly, to finde out all our sinnes: chiefly that predominant of Naturall inclination.

3. We must labour to be in a continuall battell alwayes with all our sinnes, giving them no rest: Nay, not so much as suffering an evill thought to enter into our minde, with peace, but to surpasse, pursue, and crucifie it presently, by lifting up the heart unto Christ, and striving against it.

4. To be sure that we repent us of all our sinnes, truly, as often, and so many as possibly we can remember, craving pardon for those we cannot call to minde; Psa. 32. 5.

minde; and as our eyes are opened, by which we see more and more, to be sure we purge all out, conceale nothing from God: so making a cleane conscience.

5. To be at a continuall battell with all our evill affections, pressing them downe with a continuall remorse and sorrow, with faith in the obedience, merits, death, and resurrection of Christ Jesus.

1. Cor. 16. 13.

6. To watch continually, and beware that the strength of sinne on a sudden inflame not so the powers of the soule, that they breake out like fire, in the whole man.

1. Cor. 16. 13.

7. To be sure above all things we continue a most earnest constant fight against

gainſt our predominant ſinne, being warie as we loue our life and peace, that we ſuffer not the leaſt motions thereof, to enter in our ſoules, becauſe this (above all other ſinnes) is th traitour that will ſooneſt deceive us, under ſhew of friendſhip. For if we ſuffer the thoughts thereof to encroach upon us, it wil paſſe our power to reſtraine the ſame; untill (to our extreame ſorrow) it have burſt forth in action. Further, to labour to fill the heart, both with the word, and with a ſenſe of our continuall guiltineſſe, becauſe we drinke iniquitie cõtinually, like unto water: endeavouring therefore to let the feare of God ſo poſſeſſe

Rom. 7. 11.

Col. 3. 17.

ſeſſe the ſoule, as to terrifie it from every little ſinne, remembring alſo continually the excellencie of that *ever glorious Crowne*, prepared for all thoſe, who with a true (though weak) endeavour (according to grace given) ſtrive for the ſame, with patience, running that race which is ſet before them, leſt with the damned, they burne in hell fire for ever. Then, to labour with all our might to keep a broken and contrite heart, ſoft, and humbled, not onely for the evill we do, but alſo for that good we ſhould have, and do.

Heb. 12. 1.

Pſ. 51. 17. Rom. 7 18, 19.

Further, to be familiar with God in prayer, labouring ſo to ſettle the heart, that

that we may be more and more acquainted with him. In which we must marke what our disposition is before we pray, what comfort we have in praier, and how we are disposed after prayer: when if we finde no comfortable presence or sense of his Love, we must looke backe into our former actions, since last we received comfort, viewing what *Ionas* causeth this tempest: which found, we then must never give over, untill by a sound repentance we have purged the heart thereof. Ion 1.8.

Lastly, to endeavour (whatsoever the world thinke) still to keepe a sorrowfull and lowly heart, longing for *his blessed Ma-* Tit. 2.13.

jesty untill he come: when we feele him present, blessing him for the same, and diligently regarding him by faith and a good conscience.

Schol. *Seeing the Lord hath all grace in his owne hand, and both biddeth us be holy as he is holy, and hath power to make us holy: What is the cause that he suffereth his deare Saints to fall sometimes againe and againe unto the same sinnes which they hate, being sorrowfull for them, and desiring earnestly to leave them?*

Min. To exercise their Faith and Repentance, and humble them, lest they should grow proud. To make them loath this pre-

Iob 42 6.

sent

sent life (in regard of sinne) when they behold & feele themselues thus snared against their wils. To long for that life, where they shall never sinne any more, but serve their God willingly, perfectly, and constantly for ever and ever. Phil. 1. 23.

Schol. *May any one then conclude that he is under the eternall terrour of Gods wrath reprobated, when he feeleth an absence of God, a presence of sinne after remorse, and true sorrow, falling into the same sinne againe?* Rom. 7. 15. Vers. 20. Vers 19.

Minist. No.

Schol. *In such an extremitie, what must then uphold?*

Minist. Three things.

1. To looke unto that

which God worketh in us.

2. To looke diligently into the nature of God.

3. Vnto the examples of the Saints.

Schol. *What ſhould be obſerved, concerning Gods working in us?*

Minſt. Firſt, that ſeeing we conſiſt of divers contrary parts renewed and unrenewed; that there may be in the renewed a miſliking of the evill, that we may ſay with S. *Paul,* It is no more we, but ſinne, which reigneth in us, doing the evill. So againe, The thing which I hate, that do I, and the good thing which I would, that do I not. Next, we muſt be ſure, that ſo often as we fall

fall, we must immediately flie unto God by repentance, to obtaine new remission and pardon, not delaying the time, lest ere we be aware, deadnesse and hardnes of heart steale upon us, seeing he who is unfit to day shall be lesse fit to morrow; remembering therewithall, lest Satan (who watcheth but an opportunity to drowne the soule in perpetual sorrow) suggest some lye or slander upon the Truth of God; That the just man (as it is written) falleth seven times a day, and riseth againe: and that when a sinner repenteth him of his sinnes, from the bottome of his heart, God will put away all his iniquities out

Pro. 24. 16. Ezek 33. Eze. 18 21.

of his sight. And further, that since he himselfe (the Law-maker) in the Gospel hath commanded us, to forgive our brother, not onely seven times, but also seventie times a day; not to doubt (seeing he is the perfect patterne and fountain of mercy) but that he will
Luk 17.13 put in practice his owne commandment.

Further, we must observe, whether the falling into sinne, bringeth with it a new and more mortall hatred unto the same sinne, with new exercises of Faith; so that look how fast and often sinne assaileth us, we be as busie labouring and thinking of new engines, with which we may resist, destroy, and expell

pell the same; resolving by the grace of God never to give over, vntill we obtaine victory over it: with a resolution to fight against it, though God should humble us with such a crosse until our last breath; here trying whether yet in this extreme sorrowfull estate (we have a secret hope) with heavy, low, drowned, stollen sighs, that God will one day, in his owne good time relieve us; we in the meane time retaining an holy humble jealousie over our selues, altogether relying upon God, and mourning as oft as we are able, for strength against it: chiefly then when wee imagine all peace, the power, and rage

thereof being quite ſubdued. Then alſo, we muſt mark, if our love unto God maketh alſo our love unto Chriſt Ieſus, to grow bold and violent; ſo that we run unto him with all our might, laying hold of him and his righteouſneſſe, for our life, with a vehement love (grounded upon his Nature) which will not be put backe with whatſoever checks: Thus crying unto him continually, for a ſenſe and feeling of remiſſion of our ſinnes: (for thoſe unto whom much is forgiven, they love much) it being unto vs a moſt ſure token of forgiveneſſe, when our ſoules are bound vp with a ſecret ſweet love unto Chriſt Ieſus.

Mat. 15. 27. Can 8. 1, 2

Laſtly,

Lastly, we must take heed, and be sure that we have this disposition in us, that because we have so often found God so exceeding good and mercifull in forgiving us againe and againe, that (if it were possible) although there were no hell, yet for the love of God onely, we would abstaine from sinne, and the occasions thereof. Psal. 26, 3.

Schol. *What should wee looke to in the Nature of God?*

Minist. That he is Mercie and Love it selfe, and through Love hath sent Christ to redeeme us: and that he looketh not unto our unworthinesse, but unto his owne mercies. That as the pitifull parents ten- 1. Ioh. 4 16 Ioh. 3. 16. Eze. 36. 22

Pſ.103.13 Heb 12.10 Pſal 5.

der the good of their children in all chaſtiſements: ſo doth God in all theſe croſſes, procure the good of his Saints. That there be more mercies in God, then ſinnes in us. That as he is able to forgive us one ſin, ſo is he able to forgive us many hundred thouſand ſinnes: even ſo often as he giveth unto us Faith and Repentance For the Lord never beſtoweth theſe graces upon any, whom he alſo therewith forgiveth not.

Iſa.1.18. Luk.17.3. 4.

Schol. *What ſhould we have regard unto, in the examples of the Saints?*

Miniſt. Firſt, look how they have fallen after grace obtained.

2. Conſider how God hath

hath freely forgiven them.

3. Consider that they not onely obtained Mercie for themselues, but that they also might be the examples of the Mercies of God unto others. *Paul*, he obtained mercie, that Iesus Christ might shew upon him all long suffering, for an example unto all such who should in time to come beleeve unto eternall life. And *Abraham*, his faith was accounted unto him for righteousnesse; and it is taken, not for him onely, but also for us, who beleeve in him, who raiseth up Iesus our Lord from the dead.

1. Tim. 1. 16. Rom. 4. 13. 14.

FINIS.

A Prayer for the Distressed.

O Most mighty, most glorious, eternall, just, holy, omnipotent, all-seeing, and everliving God! who art full of terrible Majesty in all thy works, just in all thy judgements, yet most of all wonderfull in thy Christ: Since now it hath beene thy blessed will, to send into this place distressed

servants

ſervants this weake help, how to know, ſhunne, and judge of thy wrath: Be graciouſly pleaſed alſo by the bowels of all thy tender mercies in thy Chriſt, to give a bleſſing unto the ſame, accompanying it with the powerfull working of thy marvellous ſpirit, that thereby it may be able to miniſter a word in due time to their wearied ſouls, effecting that for which thou haſt ſent it. And for the glory of thy Names ſake, ſo remove thou the darkneſſe, blindneſſe, ignorance, obſtinacy, and terrors of their mind, eyes, underſtanding, will, and

and conſcience, that the abuſed powers of their ſouls, may no more be ſtained by any deluding fancies, from effecting their proper functions. To effect which, O be pleaſed, thou boundleſſe bottomleſſe ocean of mercy, for Ieſus ſake, to remove from before them that vail which is drawne before, and ſpread over all fleſh, that they may ſee and judge of things inviſible: thus attaining to have a good conceit of thee, their moſt gracious and loving God. O ſince all Nations are as nothing before thee, and in that they are, it is be-

cauſe

cause thou calleſt things that are not, as though they were (thus causing them to be) therefore but call thou them, which in their owne eyes and feeling are not, and they ſhall preſently be ſomewhat: for ſo long as their abuſed fancies preſent thee unto them as their enemy, perſwading themſelves not to belong unto thy Decree, what can they do, but run away from thee? Therefore for thy mercies ſake in redemption, paſſe thou by all their tranſgreſſions, onely looking through the all-ſufficient merits of thy well-beloved Sonne upon them,

them, that thus their ſins may not ſtay thy mercies. And give them willing hearts to come unto the place where thy honour dwelleth: that in thy good time the meanes may ſo ſoften their hard hearts (by thy mighty aſsiſting power) that they may attaine unto the ſpirit of mourning and compaſsion; thus teaching them to lay hold upon Chriſt (that Altar of refuge) for their life. And ſince Faith and Repentance are thy gift; give unto them theſe graces for thy Chriſts ſake, that ſo confeſſing their ſinnes, they may call unto thee

thee for mercy, thy mercy by repentance; Thus giving them assurance of remission of sinnes, that so remission of sinnes may give them assurance of salvation. And for those who lye now as thunder beaten under the terrour of thy wrath: O look upon them also in the multitude of tender compassions! heare them now speedily when their spirit faileth, put their tears in thy bottle, and secretly comfort them with thy choice consolations, giving them a lively hope in expectation of their joyfull deliverance. In the meane time per-

perſwade their ſoules that they are thine, that fury is not in thee, that all theſe things ſhall work together for the beſt unto them. And, good Lord, ſo temper thou the ſeveritie of thy juſtice, and terrors of their conſciences, that as thou caſteſt them downe with the one hand, ſo thou wouldeſt raiſe and hold them up by the other: as thou ſheweſt unto them the threatnings due unto their ſinnes (and thereby the exacting rigour of thy juſtice) ſo open their eyes to ſee thy manifold free promiſes in Chriſt Ieſus; that they may apply the merits and

and vertue of his obedience, death, paſsion, and blood unto their trembling ſoules. Oh as thou art mighty to ſave, ſo ſhew thy mighty power, in confounding all their enemies; in wrath remembering mercy. And grant unto them for thy Chriſts ſake, grace to be truly humbled under thy mighty hand, and draw neare unto thee, that thou mayeſt raiſe them up in thy good time. Vntill which time, give them patience, hope, faith in thy promiſes, the Spirit of Prayer, many comforters; and in the multitude of thy exceeding

ingmercies, accept of their faint and weake groanes, ſighs, deſires, wiſhes, and prayers, giving a bleſsing unto all their endeavours. And good Lord, of thy moſt exceeding rich mercies, for Chriſts ſake, confound Satan, and all his ſuggeſtions in any of theſe thy children, by thy mightie, & unreſiſtable power: and though thou ſuffer him to tempt, yet let him never overcome them. But diſcover thou the tempter in his colours, that ſo (diſcerning him to be the father of lyars) they may no more beleeve his ſuggeſtions. And teach them all,

ſo

ſo to beleeve thee in thy Word (uſing the meanes of their ſalvation) that in thy good time, they may finde peace of conſcience, and joy in the holy Ghoſt. And good Lord, becauſe if thou preſent thy ſelfe unto them as a conſuming fire, no creature dare approach the mount of thy Holines; Oh put off thy glittering ſword for a while, and arme thee with all thy attributes of mercy! that ſo theſe poore ſouls may with boldneſſe draw neare unto thy Throne, ſo confeſſing their miſerie, and giving thee praiſe of thy glory, that thou maiſt reſtore un-

to

to them their peace. And, O blessed Lord, although thou come not untill the fourth watch, yet come at last, and suffer them never to depart this life, untill thou say unto their souls, that thou art their everlasting salvation: And in the meane time, although thou come not so soone as they call: yet untill thou come (lest Satan deceive them) overthrow, diminish, and delay all his fierie temptations, that even by this, they may know thou favorest them, because this their enemie doth not triumph against them. And when thy good

time

time ſhall be, though now (in their ſight, ſenſe, and feeling) thou ſeeme to teare and rend the mountains before thee, in ſuch terrour, as though thou either wert bent to deſtroy, or hadſt never loved thē: yet appeare thou (for thy Chriſts ſake) at laſt in that ſtill and ſoft voyce, wherin thou uſeſt to ſpeak peace unto thy children: ſo comforting them according to the dayes wherein thou hadſt afflicted them: that thus both the one and the other (yea all of them) may glorifie thy great Name much more, by their converſion and conſolati-

on,

on, than ever formerly they dishonoured thee, in the time of their sinnes, temptations, and former ignorance; And that onely for Iesus Christs sake, thy deare Sonne, in whom alone thou art well pleased: To whom with thee, and thy blessed Spirit, be all Honour, Glory, Power, Praise, Might, and Dominion, world without end; for ever and ever. Amen.

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